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ACCOUNT

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OF THE

TONGA ISLANDS.

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AN ACCOUNT

OF

THE NATIVES

OF THE

TONGA ISLANDS,

IN THE SOUTH PACIFIC OCEAN.

WITH

AN ORIGINAL GRAMMAR AND VOCABULARY

OF

THEIR LANGUAGE.

COMPILED AND ARRANGED FROM THE EXTENSIVE COMMUNICATIONS OF

MR. WILLIAM MARINER,

SEVERAL YEARS RESIDENT IN THOSE ISLANDS.

BY JOHN MARTIN, M. D.

> "The savages of America inspire less interest . . . . since celebrated navigators "have made known to us the inhabitants of the islands of the South Sea . . . . The "state of half-civilization in which those islanders are found gives a peculiar "charm to the description of their manners . . . . Such pictures, no doubt, have "more attraction than those which pourtray the solemn gravity of the inhabitant "of the banks of the Missouri or the Maranon."
>
> *Preface to Humboldt's Personal Narrative.*

IN TWO VOLUMES.

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CHAPTER XV.

The king annihilates the divine chiefdom of Tooitonga, and the ceremony of *inachi*—Mr. Mariner's adopted mother departs for Hapai—The stratagem used to prevent her female attendants from accompanying her—Spirited speech of Tálo on this occasion—All communication with the Hapai islands shut up—The king's extraordinary attention to the cultivation and defence of the country—Interesting anecdote respecting two chiefs, Hála A'pi A'pi and Tálo—Attempt from the people of Hapai—Mr. Mariner discovers an European vessel whilst on a fishing excursion: his men refusing to take him on board, he wounds one mortally, and threatens the others, upon which they paddle towards the ship—Anecdote of the wounded man—Mr. Mariner's arrival on board, and reception from the captain—The king visits him in the ship: his behaviour on board: his earnest wish to go to England—Mr. Mariner sends on shore for the journal of the Port au Prince, and procures the escape of two of his countrymen—Further transactions on board—He takes a final leave of the king—The ship sails for the Hapai islands. 000

IN consequence of Tooitonga's death, the great 634
obstacle to shutting up the communication with 643
Hapai was, for a time at least, removed; but 651
that it might be so more completely, the king [628]
came to a determination of having no more Tooitongas, and thus to put a stop for ever to the ceremony of *inachi*; for he conceived

634 that there was very little public utility in what
643 was supposed to be the divine authority of Tooitonga;
651 but that it was, on the contrary, a great
[628] and useless expense to the people. This measure,
as may be imagined, did not prove very
643 objectionable to the *wishes* of the multitude, as
651 it relieved them from the *inachi*, a very heavy
tax; and, in times of scarcity, of course extremely
643 oppressive. In regard to the religious objections
208 which one might suppose would be started against the endeavour to set aside an institution so ancient, so venerable, and so sacred, as that of Tooitonga's divine authority,—it must be noticed that the island of Tonga had, for many years, been deprived of the power, presence, and influence of Tooitonga, owing to its political situation; and, notwithstanding, appeared in the eyes of Finow, and of all his chiefs, warriors, and subjects, to be not less favoured with the bounties of heaven and of nature than the other islands, excepting the mischief and destruction which arose from human passion and disturbances: and if Tonga could exist without this divine chief, why not Vavaoo, or any other island? This strong argument growing still stronger, upon a little reflection, brought the chiefs, mataboo les, and older members of society, to the resolution, that Tooitonga was of no use at all; and the people

themselves, ever willing to fall into measures 643
that greatly promote their interest, notwithstanding 208
a few religious scruples, very soon
came to be of the same opinion too.

As soon as Finow had come to this deter- 628
mination[A], and to that of shutting up all communi- 486
cation with the Hapai people, it became neces- 634
sary to acquaint Tongamana, at his next arrival,
with this new regulation, and to forbid him ever
to return to Vavaoo again. In the mean time, 634
however, as Finow had promised Tooi Bolotoo 486
that his daughter (Mr. Mariner's adopted mo- 661
ther) should be allowed to proceed to him at 357
the Hapais, she was ordered to get herself and attendants ready to accompany Tongamana on his way back. Now it happened this person had a great number of female attendants, many of whom were some of the handsomest women at Vavaoo; and, as the leave granted to her to depart was equally a licence for the departure of her attendants, Finow became apprehensive that the alienation of so many fine women from the country would occasion considerable discontent among his young men, and would perhaps tempt some of them to take the same step. He sent, however, for Máfi Hábe, and told her, that, with her leave, he would contrive some means to keep back her women, whose departure might occasion so much disturbance: in

A [to have no more Tui Tongas--Analyst]

634 this intention she perfectly coincided, as she
486 should have little use for them hereafter, in the
retired life she meant to lead with her father,
661 —two favourite attendants, however, excepted,
357 whom she begged to take with her. Matters
being so far agreed on, Finow, to avoid the ap-
634 pearance of injustice on his part, gave Mr. Ma-
486 riner instructions how to act, with a view to
661 bring about his object, as if it were a thought
and impulse of his own. Accordingly, when
357 Tongamana's canoe was ready to depart, and
727 every one in it, save Máfi Hábe and her attendants, she was carried on board, and her two favourite attendants immediately followed: at this moment, when the rest of the women were about to proceed into the canoe, Mr. Mariner, who had purposely stationed himself close at hand with his musket, seized hold of the foremost, and threw her into the water, and forbad the rest to follow, at the peril of being shot. He then called out to Finow's attendants, who were purposely seated on the beach, to come to his assistance, pretending to express his wonder at their folly, in permitting those women to leave them, for whose protection they had often hazarded their lives in battle: upon this (as had been previously concerted) they ran forward, and effectually prevented any of them from departing. At this moment, while their lamenta-

tions rent the air, Finow came down to the 634
beach; and enquiring the cause of this disturbance, 486
they told him that Togi (Mr. Mariner) had 661
used violent measures to prevent their accompanying 357
their beloved mistress, and that the
young chiefs had cruelly assisted him. One of [727]
these chiefs (Talo) then addressed Finow:—
"We have all agreed to lose our lives rather "than suffer these women, for whom we have "so often fought, to take leave of us for ever. "It is probable that we shall soon be invaded "by the people of Hapai: and are we to suffer "some of the finest of our women to go over to "the men who will shortly become our enemies? "Those women, the sight and recollection of "whom have so often cheered our hearts in the "time of danger, and enabled us to meet the "bravest and fiercest enemies, and to put them "to the rout? If our women are to be sent "away, in the name of the gods, send away "also the guns, the powder, and all our spears, "our clubs, our bows and arrows, and every "weapon of defence: with the departure of the "women our wish to live departs also, for then "we shall have nothing left worth protecting, "and, having no motive to defend ourselves, it "matters little how we die."

Finow upon this was obliged to explain to Tongamana the necessity of yielding to the sen-

634 timents of these young chiefs, to prevent the
discontent and disturbance which might other-
486 wise take place. The canoe was now ordered
661 to leave Vavaoo for the last time, and never
357 more to return, for if she or any other canoe
should again make her appearance from Hapai,
her approach would be considered hostile,
and proper measures would accordingly be
adopted. At this moment, the women on the
beach earnestly petitioned Finow to be allowed
to take a last farewell of their dear and beloved
mistress, which on being agreed to, nearly two
hours were taken up in this affecting scene.

634 From this time Finow devoted his attention
to the cultivation of the island; and the exer-
241 tions of this truly patriotic chief were so far suc-
712 cessful that the country soon began to promise
the appearance of a far more beautiful and cul-
tivated state than ever: nor did he in the mean
time neglect those things which were necessary
for the better defence of the place, and accord-
ingly the fortress underwent frequent examina-
tion and improvements.

In the midst of these occupations, however, a
578 circumstance happened which might have been
[577] the cause of much civil disturbance. It is well
worth relating, as it affords an admirable cha-
[128] racter of one of the personages concerned, and
shews a principle of honour and generosity of

mind, which must afford the highest pleasure 578
to those who love to hear of acts worthy the 577
character of human nature. On one of the 128
days of the ceremony known by the name of
tow tow[*], which is celebrated on the malái, 578
with wrestling, boxing, &c., a young chief, of 526
the name of Talo, entered into a wrestling- [796]
match with Hala Api Api (the young chief who, as may be recollected, was mentioned on the occasion of Toobó Nuha's assassination). It should however be noticed, that a few days before, these two had held a debate upon some subject, in which neither could convince the other. It is usual on such an occasion, to prevent all future fruitless argument upon the same topic, to settle the affair by wrestling: not that this mode is considered in the light of a knock-down argument, perfectly convincing in its nature, but it is the custom for those who hold a fruitless contention in argument, to end the affair the next opportunity, by a contention in physical strength, after which the one who is beaten seldom presumes to intrude his opinion again on the other, at least not upon the same subject. Hala Api Api therefore challenged Talo on the spot. For a long time the contest

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[*] An offering to the god of weather, beginning at the time [782]
when the yams are full grown, and is performed every tenth [241]
day for eighty days.

518 526 was doubtful; both well made, both men of great strength: at length, however, it was the fate of Talo to fall, and thus the contest ended. The fallen chief, chagrined at this event, could not allow, in his own mind, that his antagonist had overcome him by superior strength, but rather owing to an accidental slip of his own foot; and consequently resolved to enter the lists with him again at some future and favourable opportunity. [796] This occasion of the ceremony of *tow tow* presenting itself, Talo left his companions and seated himself immediately opposite Hala Api Api; a conduct which plainly indicated his wish that the latter in particular should engage with him: a conduct, too, which, though sometimes adopted, is generally considered indicative of a quarrelsome disposition, because the challenge ought not to be made to one in particular, but to any individual among those of a different place or party who chooses to accept it. As soon as Hali Api Api and his friends perceived this, it was agreed among them that he alone should oppose him. In a short time Talo arose and advanced; Hala Api Api immediately closed with him and threw him, with a severe fall. At this moment the shouts of the people so exasperated Talo, (for he had made sure in his own mind of gaining a victory) that, on the impulse of passion, he struck his antagonist, whilst

rising off him, a violent blow in the face; on 578
which Hala Api Api threw himself in a posture 526
of defence, and demanded if he wished to box
with him: Talo, without returning an answer,
snatched a *tocco tocco*[*], and would evidently
have run him through the body if he had not
been withheld. Hala Api Api, with a nobleness [577]
of spirit worthy of admiration, seemed to
take no notice of this, but smiling returned to
his seat amid the acclamations of the whole assembly.
All applauded his greatness of soul, as 578
conspicuous now as on other occasions; Finow 577
in particular shewed signs of much satisfaction; 634
and in the evening, when he was drinking cava
with the matabooles, whilst this noble chief had
the honour to wait on them, the king addressed
himself to him, returning thanks for the presence
of mind which he had proved, and his
coolness of temper; which conduct had placed
his superiority and bravery in a far more splendid
light than if he had given way to resentment:
and as to his retiring, without seeking farther
to prolong the quarrel, he was convinced (he
said) that he had in view nothing but the peace
and happiness of the people, which would undoubtedly
have been disturbed by an open rupture
with a man who was at the head of so pow-

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[*] A spear about five feet long, used by them as a walking [411]
stick, but seldom employed in battle. [481]

578 erful a party. To this the young chief made
577 only this reply: "*Co ho möóni;*"* and appeared
[634] overcome by a noble modesty, at being so much
praised (contrary to custom) before so large an
assembly.

In the mean while, Talo, conscious of his
578 error, and ashamed to appear in public, retired
576 to one of his plantations called *Mótĕ;* whilst Hala Api Api, imagining what must be the distress of his feelings, resolved upon a reconciliation, and having intimated this to his men, he desired them to go armed, in case any misunderstanding should accidentally arise. Accordingly, one morning he and his men left the *mooa*, after having given out that he was going up the country to kill some hogs of his that were running wild: this he did lest the circumstance of his men being armed should give rise to false and dangerous suspicions respecting his intention; and, at the same time, he invited several of Finow's men to come and partake of the feast. As soon as they had left the fortress, he imparted to them all his real intention to offer Talo his former friendship, and to assure him
[513] that he had forgotten the late affair. When
they arrived near the plantation, Hala Api Api went on a short distance before, and on entering

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* Meaning literally, "it is your truth:"—that is, what you say is true.

the house found Talo fast asleep, attended only 578
by his wife and one of her servants: they were 576
both employed in fanning him. He left his [513]
spear on the outside of the house, and carried his club in with him. The noise he made on entering awoke Talo; who, imagining that the other had come to assassinate him, started up, seizing his club, rushed out of the house, and fled: Hala Api Api pursued him, taking with him his spear: his feelings now being greatly hurt to see one fly him so cowardly, who of late had matched himself as his equal, he at length became so exasperated that he threw his spear at him; which, however, fortunately got entangled in some bushes. At this moment Talo was considerably in advance, in consequence of the time which it took the other to go back to the opposite side of the house for his spear: the latter was noted, however, for his swiftness, and conscious that he should overtake him, he continued the pursuit. Before Talo had crossed the field of high grass adjoining his house, he was under the necessity of throwing off his *gnatoo*, and very shortly after he threw away his club too. Hala Api Api stopped to pick it up, and thus loaded with two clubs he bounded after him with such extraordinary fleetness, that before they had half crossed the next field he overtook him, and catching hold of him by a

578 wreath of flowers that hung round his neck, exclaimed with generous indignation, "Where 576 "did you expect to escape to? Are you a bird "that you can fly to the skies; or a spirit that "you can vanish to Bolotoo?—Here is your club, "which you so cowardly threw away; take it, "and learn that I come not to deprive you of "life, but to proffer you again my friendship, "which you once prized so highly:" with that he embraced him, and tearing his own *gnatoo*, 578 gave him half to wear. By this time Hala Api Api's men coming up, he dispatched them immediately to the garrison, to prevent any disturbances which might arise from a false report of this adventure: for a few of Talo's men being near the house, and mistaking Hala Api Api's intention, imagined the fate of their chief inevitable, and had betaken themselves immediately to the garrison, with a view to excite the adherents of Talo to revenge his death; for he was a powerful chief, had belonged to the former garrison, and would undoubtedly have had most of the chiefs of Vavaoo for the avengers of his cause. The two chiefs returned as soon as possible to Felletoa, to shew the people that they had entered again into a friendly alliance. When they arrived they found the whole place in such a state of disturbance, all being up in arms, party against party, that in all probability

if they had arrived a little later, war would already have broken out. 578
At the sight of them, matters were soon adjusted; and their mutual friendship became stronger than ever.

A short time after this, the people of Hapai 669
clearly shewed their intention of commencing 727
hostilities; but were defeated in the very act by the vigilance and bravery of some of Finow's young warriors, among whom Mr. Mariner had the honour to take an active part. One day 669
most of the large sailing canoes were launched, 484
for the double purpose of procuring from some of the outer islands a quantity of coarse sand, and to convey those whose business it was to cut flag-stones for the grave of Tooitonga, to different places for that end. Owing, however, to contrary winds, they were not able to make the shores of Vavaoo that evening; and, in consequence, Finow, who was with them, proposed to remain at the island of Toonga during the night. A short time after, they received intelligence 669
from a fisherman that a canoe, apparently from Hapai, was approaching, and, it was supposed, with an hostile intent, as she had a quantity of arms on board, and many men. In consequence of this, the young warriors requested of Finow leave to proceed in a number of small canoes (as the wind was unfavourable for large ones), and endeavour to cut them off. After a due

669 consultation this was granted; and eleven canoes,
manned with the choicest warriors, paddled
towards a small island at a little distance,
669 on which the Hapai people had landed. As it
was a moonlight night, the enemy saw them, and
726 concealed themselves behind certain bushes at
a small distance from the beech, where they
supposed Finow's men would land: they were
right in their conjecture, and, as soon as Finow's
warriors were arrived, the enemy rushed upon
them with their usual yell, and occasioned much
disorder and alarm, but soon rallying, they
pressed on them in return so closely and bravely,
that they were obliged to retreat towards the
place where their canoe lay; and here a most
669 severe conflict ensued. Unfortunately, in hurrying
on shore from the canoes, Mr. Mariner's
726 ammunition got wet, which rendered his musket
727 of little use, hence he was obliged to employ
only a bow and arrows. The enemy, finding
themselves so well matched, and thinking they
might soon be attacked by forces from the main
land (Vavaoo), they embarked as speedily as
they could; but, in doing which, they lost ten
or twelve men. Mr. Mariner again tried to use
his musket, and, after repeated trials, succeeded
in shooting the two men that steered (it being a
double canoe), after which he returned with his
own party to their canoes, leaving nineteen of

the enemy dead on the field, besides the two 669
killed in the canoe: their own loss were four, 727
killed on the spot, and three others, who died
afterwards of their wounds. The enemy were [726]
about sixty in number; themselves about fifty. In this affair Mr. Mariner unfortunately received a violent blow on the knee by a stone from a sling, which lamed him for a considerable length of time. It appeared from the account of a boy, who was wounded and taken [723]
prisoner, that the enemy intended to proceed as secretly as possible to the westward of Vavaoo, and, under cover of the night, to make incursions on shore, and do all the mischief in their power.

For the space of about two months after this 727
affair, no circumstance worthy of note took place: no other attack from the people of Hapai was attempted, and all seemed peaceable and quiet. At the end of this period, however, there happened a circumstance, the most fortunate of all to Mr. Mariner, viz. that of his escape. In this time of peace, when he had nothing in which to employ himself, but objects of recreation and amusement, sometimes with Finow, or other chiefs, and sometimes by himself, he would frequently go out for two or three days together, among the neighbouring small islands, on a fishing excursion: as he was

127 one evening returning homeward in his canoe, after having been out three days, he espied a sail in the westward horizon, just as the sun had descended below it; this heart-cheering sight no sooner caught his attention than he pointed it out to the three men in the canoe with him (his servants that worked on his plantation), and desired them to paddle him on board, holding out to them what an advantageous opportunity now offered itself to enrich themselves with beads, axes, looking-glasses, &c.; an opportunity which they might never again meet with: to this they replied, that they had seen her before, but that their fear of his wishing to go on board prevented them from pointing her out to him, for they had often heard their chiefs say, that they never meant to let him go if they could help it; and hence they were apprehensive that their brains would be knocked out, if they suffered him to escape. Mr. Mariner then condescended to intreat them to pull towards the vessel, promising them very rich rewards. After conversing together, and whispering something between themselves, they told him, that, notwithstanding the great esteem and respect they had for him, they owed it as a duty to their chiefs to refuse his request; and, upon this, they began to paddle towards the nearest shore. Mr. Mariner instantly demanded,

in an elevated tone of voice, why they talked 727 about the fear of chiefs; were they not his servants, and had he not a right to act with them as he pleased? He then took in his hand his musket from behind him, when the man who sat next immediately declared, that, if he made any resistance, he would die in opposing him, rather than allow him to escape: upon this, Mr. Mariner summoned up all his strength, and struck him a most violent blow, or rather stab, near the loins, with the muzzle of the piece, exclaiming at the same time, "*Ta gi ho Hotooa*, "*co ho mate e*[*]." This lunge produced a dangerous wound, for the musket, being a very old one, had grown quite sharp at the muzzle, and was, besides, impelled by the uncommon force with which, inspired by the prospect of escape, he felt himself animated: the man immediately fell flat in the bottom of the canoe, senseless, and scarcely with a groan[†]. Mr. Mariner in-

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[*] Meaning, literally, "Strike your Hotooa, there's your "death!" which are forms of energetic expressions, used like oaths, on extraordinary occasions, calculated to express vengeance. 195

[†] This man, whose name was Teoo Fononga, well deserved the fate he met with: he used to beat his wife unmercifully, for which Mr. Mariner had frequently knocked him down with a club: he formerly had a wife who, in time of scarcity, he killed and ate: since that time having several children, more than he wished, he killed a couple of them to get them out of the way. His best qualities were being an excellent fisherman, and a very hard-working fellow. 543 266 761

121 stantly pulled his legs out straight: he then presented his musket to the other two, who appeared somewhat panic-struck, and threatened to blow out their brains if they did not instantly obey his orders, and pull towards the vessel. They accordingly put about, and made towards her. The one that Mr. Mariner wounded was a piece of a warrior, but the other two had never been in battle, and, as he supposes, did not know but what he could fire off his musket as often as he pleased without loading it: be this as it may, they were now perfectly obedient, and he encouraged them farther, by reminding them that they had a good excuse to make to their chiefs, since it was by compulsion, and not by will, that they acted. In the mean time, he kept a strict eye both upon them and the man in the bottom of the canoe; upon those, lest they should take an opportunity to upset the canoe, and swim to the shore, with which they were well acquainted, and upon this, lest he should recover and attempt the same thing, or else make an unexpected attack: fortunately he did not stir the whole night*. They did not come up with the vessel till about daylight next morning, owing to the distance they had to go,

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* It may be remarked, also, that this was the season for
825 sharks, and their consciences, probably, were not quite clear
184 from having infringed some prohibition or another, in consequence of which, according to their notions, they were liable to be devoured by sharks.

for they were about four miles off the north-west part of Vavaoo, and the ship bore west-south-west, about five miles distant, steering under easy sail, to the south end of that island: besides which, they were much fatigued with having pulled about the whole day against a heavy sea, and were short of any provisions, except raw fish. During the whole night, the man in the bottom of the canoe lay perfectly still, and showed no signs of life, except a slight gurgling noise in his throat, which was heard now and then. As soon as the canoe pulled up alongside the brig, Mr. Mariner, without stopping to hail, on the impulse of the moment, jumped up into the main chains, and was very near being knocked overboard by the centinel, who took him for a native, for his skin was grown very brown, his hair very long, and tied up in a knot, with a turban round the head, and an apron of the leaves of the chi tree round his waist: this disguise would have warranted the conduct of the centinel, but, as soon as Mr. Mariner spoke English, and told him he was an Englishman, he allowed him to come on deck, where he addressed the captain, who cordially shook hands with him. The latter had heard from the captain of a schooner the whole unfortunate affair of the Port au Prince; for the schooner brought away two men from one of these islands during the time that Mr. Mariner was in another quarter, upon some business for Finow.

The captain presented him with a pair of trowsers and a shirt; the latter, it must be said, was neither very new nor very clean; in consequence, he took the pains to wash it, and hang it up in the rigging to dry: in the morning, however, it had disappeared, at the honest instigation of somebody; hence, his whole stock of apparel consisted of the said pair of trowsers; nor did he get better provided till he arrived in China, about seven weeks afterwards. But to return to the subject: the brig proved to be the Favourite, Captain Fisk, from Port Jackson, about 130 tons burthen; had on board about ninety tons of mother of pearl shells, procured from the Society Islands: she intended to make up her voyage with sandal wood from the Fiji islands, and thence to proceed to China.

Mr. Mariner requested the captain to give the men in the canoe, which brought him, some beads, as a reward for their trouble, &c., and also an axe as a present for Finow. The captain liberally complied; and the canoe left the ship, with a message from Mr. Mariner to the king, requesting him to come on board. As to the wounded man, he was, in all probability, dead; at least the other two seemed to think so

3: Mariner F-5 (1806-1810) 1818
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by his not stirring, and so took no trouble about 727
him. By this time there were about two hundred small canoes near the vessel, and several large ones, so that all the people of Vavaoo seemed to be assembled to view the brig, for the whole beach was also crowded. As the vessel was very short of provisions, a very brisk traffic was carried on with the natives by the captain and mate, for yams, hogs, &c.: hence orders were given to the crew not to purchase
any more trinkets, till they had procured plenty 648
of provisions. About the middle of the day 727
Finow came alongside with his sister and several 634
of her female attendants, bringing off, as a pre- [431]
sent for Mr. Mariner, five large hogs, and forty large yams, each weighing not less than thirty pounds, and some of the largest sixty or seventy pounds: these things Mr. Mariner begged leave to transfer[*] to the captain, and presented them accordingly. Notwithstanding repeated messages from the chiefs on shore to Finow, requesting him to return, he resolved to sleep on board that night, if the captain would allow
him, which he readily did. The women, how- 727
ever, intimated their wish to return, not liking 609
the thought of trusting their persons among a 648
number of strange men. Mr. Mariner found it

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[*] It is a very common thing among the natives to transfer a present.

727 very difficult to remove their scruples, by assur-
609 ing them that they should not be molested. At
648 length, however, they consented to remain, on his promise to take care of them, and to roll them all up in a sail, in which state they laid the whole night in the steerage; and, as they
648 said, slept comfortably. As to Finow, he was
[634] very well contented with sleeping on a sail on the cabin deck. As the weather was remarkably fine, the brig did not come to an anchor, but stood off and on during the whole of the night. At daylight canoes came alongside in great numbers; but from prudent motives, dictated by former disasters, no more than three of the natives were allowed to come on board at a time, six centinels being kept constantly on deck
648 for that purpose. In the canoes were several
634 chiefs, who came to request Finow to return on shore, as the people were greatly alarmed lest he should form a determination of going to Pa-
[279] palangi (land of white people). They brought off some cava for him, but which he declined drinking, saying that he had tasted some on board (wine) which was far preferable: indeed, he considered it so much superior, that the thoughts of cava quite disgusted him. He made a hearty dinner at the captain's table—ate plenty of roast pork, with which he admired very much the flavour of the sage and onions: the fowls

he cared very little about, but partook of some made dishes. The ladies also ate very heartily; but Finow handled a knife and fork, though for the first time in his life, with very great dexterity; sometimes, indeed, his majesty forgot himself a little, and laid hold of the meat with his fingers; but, instantly recollecting that he was doing wrong, he would put it down again, exclaiming, *woé! gooa te gnalo!* Eh! I forget myself! The natural politeness which he evinced on every occasion charmed the captain and the officers so much, that they could not help acknowledging that it far surpassed any other instance of good manners they had witnessed among the inhabitants of the South Sea islands; and not only in behaviour, but in intelligence, he seemed to excel: his inquiries about the use and application of what he saw were frequent, and indeed troublesome; but then his deportment was so affable, and his manner so truly polite, that nobody could be offended with him. He requested permission to lie down in the captain's bed, that he might be able to say what none of the people of Vavaoo could boast of, that he had been in a Papalangi bed. Permission being readily granted, he lay down, and was delighted with his situation; and said, that being now in an English bed, he could fancy himself in England. Some time after, being

648 634 left in the cabin by himself, though watched unknown to him, he did not offer to take, or even touch, a single bead, or any thing else, excepting the captain's hat; but which, not choosing to put on without asking leave, he went on deck on purpose to request Mr. Mariner to obtain permission of the captain for so great a liberty. So different was he from the generality of these islanders, who, stimulated by curiosity, if not by a less honest motive, would not scruple to take a man's hat off his head, unbidden, twirl it about, and be very careless about returning it, if not reminded by the owner.

[431] About the middle of the day Finow went on shore to quiet the people, who were become very clamorous on account of his long stay: but he returned on board soon after, bringing with him a quantity of cooked victuals, ripe bananas, &c. for the crew; and also a present for the captain, consisting of a valuable spear and club, a large bale of *gnatoo*, a large hog, a hundred small yams, and two canoes' load of cocoa-nuts.

So delighted was Finow with every thing he saw on board, so high an opinion had he of the character of the *Papalangis*, and so desirous was he of arriving at those accomplishments which raised them so high above the character of the Tonga people, that he could not help several times expressing his wish to accompany

Mr. Mariner to England. On the third day, 648
which was the day of the brig's departure, his 634
importunities on the subject became extremely urgent, so much so, that Mr. Mariner could not refrain expressing them to the captain; but who refused (as might be expected) to accede to a wish which seemed to promise no future good to an individual in Finow's circumstances, arriving in a strange country, without protection, and without patronage. This was a sore disappointment to him, as it must have been to one who was willing to make such large sacrifices to the accomplishment of his hopes;—to one who would have resigned a princely state and dignity, and all the respect paid by obedient subjects to an arbitrary monarch, for the sake of visiting a country, where, as Mr. Mariner explained to him, he could expect at best but a very inferior mode of life, comparing it with what he had been accustomed to. But the arguments this gentleman used were all in vain; [829]
Finow would not,—could not be divested of his wishes: he thought if he could but learn to read and write, and think like a Papalangi, that a state of poverty, with such high accomplishments, was far superior to regal authority in a state of ignorance.

Seeing, however, that his wish was this time at least destined to be thwarted, he made his

648 friend solemnly promise,—and before their final
634 separation, made him again repeat that promise, and swear to the fulfilment of it *by his father, and by the god who governed him*, that he would some time or another return, or endeavour to return in a large canoe, (a ship,) and take him away with him to England; and in case his subjects should stand averse to such a measure, that he would complete his project by force of arms. Mr. Mariner having repeated this promise, Finow embraced him, and shed tears.

It would be very interesting to know what would be the result of removing an individual, of Finow's disposition and intellectual powers, from the state of society in which he had been brought up, into a civilized country; into a scene so widely different from every thing he had been accustomed to, where every circumstance would be new, and every object calculated to draw forth the powers of his natural understanding, to judge of their propriety, absurdity,
634 or excellence. Finow's intellect, as we shall by
157 and by more clearly see, when we take a survey of his character, was far, very far above the common: there was interwoven in the very texture of his mind a spirit of philosophical inquiry, directed by the best of all motives—the desire of human improvement;—not the offspring of common curiosity, but that noble im-

pulse, which goads the mind on in the pursuit 634
of knowledge, at whatever risk, and with whatsoever 157
suffering. But we must leave this subject for the present, to take a farther view of the transactions on board.

The captain had a quantity of pearl oyster- 648
shells, which are considered by the natives a 634
very beautiful ornament, and very scarce among 301
them, as those which they have are not capable 411
of being so finely polished: these attracted Finow's fancy, which the captain observing, made him a present of several; but, however, he did not direct his attention to mere matters of ornament: he reflected that he had very few gunflints on shore; and he ventured, in a very modest manner, to ask the captain for a supply of an article that would be so useful to him* in defending his newly established kingdom of Vavaoo against the encroachments of the Hapai people; and the captain liberally complied with his request.

Mr. Mariner had on shore, in a concealed 727
place, the journal of the Port au Prince, which he was now desirous of securing. The reader may here be reminded, that in the early part of Mr. Mariner's residence at these islands, the late king ordered him to give up his books and

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* Finow knew the use of a musket exceedingly well, and was a very good shot.

727 papers, which were afterwards burnt, as instruments of witchcraft; it happened, however, fortunately, that he had concealed this journal beneath the matting of the house, and thus it escaped the flames. After that period, reflecting what a risk there was of its being discovered, whether he left it there, or carried it about with him, particularly as the times were so unsettled, he confided it to the care of his adopted mother, Máfi Hábe, who faithfully kept it in her possession, concealed in the middle of a bale of gnatoo; which, along with others, was always conveyed to whatever island or distant place she went to reside at: and when she left Vavaoo to go and live with her father at the Hapai islands, she gave it up to Mr. Mariner, who concealed it in the middle of a barrel of gunpowder, without the knowledge of any one else; for although he had at that time considerable power and influence, and a sufficient number of confidential friends, he thought it best to conceal it in a safe place, where no native was likely to find it, and consequently no ridiculous prejudice likely to
727 deprive him of it. To get it again into his pos-
648 session, he obtained the captain's consent to detain Finow Fiji (the king's uncle) on board till the journal was brought to him; and accordingly two natives were dispatched, with directions where to find it: they had orders, at

the same time, to bring back with them three 727
Englishmen that were on shore, viz. James 648
Waters, Thomas Brown, and Thomas Dawson.
In the mean while Finow Fiji, on understanding 648
that he was detained a prisoner, turned very 829
pale, and was evidently greatly alarmed: and even when Mr. Mariner explained to him the cause, he seemed still to think every thing was not right; and expressed his apprehension that they were going to take him to England to answer for the crime of the Hapai people, in taking the Port au Prince, and murdering the crew: the other assured him that his fears were groundless; for, as he was not a party concerned in that sad affair, the English people would never think of punishing the innocent for the guilty: "True!" he replied, "and you "know that I have always befriended you, and "that I am not a treacherous character; and "that rather than assist in taking a Papalangi "ship, I would do all that lay in my power to "prevent such an outrage." To this Mr. Mariner cordially gave his assent, and the chief seemed quite satisfied: his people in the canoes were, however, far from being so,—they raised great clamours, and loudly demanded his liberation; and even his own assurances could scarcely remove their apprehensions. Finow Fiji told Mr. Mariner that he should have been parti-

648 829 cularly sorry to have been taken away, when his nephew was just in the infancy of his reign, and might want his counsel and advice, and thus be deprived of the pleasure of seeing him govern prosperously, and make his people happy, which, from his ability and excellent disposition, he had no doubt would be the case. At length the canoe returned with the journal and the 727 Englishmen. James Waters was not disposed, however, to return to England: he was an old man, and had become infirm, and he reflected that it would be a difficult matter for him to get his bread at home; and as he enjoyed at Vavaoo every convenience that he could desire, he chose to end his days there.

Finow's sister, a girl of about fifteen years 648 829 of age, went on shore, and brought on board several other women of rank, who were all greatly pleased that they were allowed to come into the ship and satisfy their curiosity. Finow's sister, who was a very beautiful, lively girl, proposed, in joke, to go to England, and see the white women: she asked if they would allow her to wear the Tonga dress, "though "perhaps," she said, "that would not do in such "a cold country in the winter season. I don't "know what I should do at that time: but Togi "tells me that you have hot-houses for plants "from warm climates, so I should like to live all

"winter in a hot-house. Could I bathe there 648
"two or three times a day without being seen? 829
"I wonder whether I should stand a chance of "getting a husband; but my skin is so brown, "I suppose none of the young *papalangi* men "would have me: and it would be a great pity "to leave so many handsome young chiefs at "Vavaoo, and go to England to live a single "life.—If I were to go to England I would "amass a great quantity of beads, and then I "should like to return to Tonga, because in "England beads are so common that nobody "would admire me for wearing them, and I "should not have the pleasure of being envied." —She said, laughing, that either the white men must make very kind and good tempered husbands, or else the white women must have very little spirit, for them to live so long together without parting. She thought the custom of having only one wife a very good one, provided the husband loved her; if not, it was a very bad one, because he would tyrannize over her the more, whereas if his attention was divided between five or six, and he did not behave kindly towards them, it would be very easy to deceive him.—These observations, of [127]
which Mr. Mariner was interpreter, afforded very great amusement. Finow, and the late Tooi- 648
tonga's son (about 12 years of age,) together with

648 the females, now commenced dancing and singing; at the request of the captain, and which gave the ship's company much entertainment.

628 [727] Before the ship's departure, Mr. Mariner was charged with several messages from the chiefs of Vavaoo to those of Hapai. Among others, Finow sent his strong recommendations to Toobó Toa to be contented with the Hapai islands, and not to think of invading Vavaoo; to stay and look to the prosperity of his own dominions, for that was the way to preserve peace and happiness: "Tell him again," said he, "that the best way to make a country powerful and strong against all enemies is to cultivate it well, for then the people have something worth fighting for, and will defend it "with invincible bravery; I have adopted this "plan, and his attempts upon Vavaoo will be "in vain!"—Several warriors sent insulting messages to the Hapai people, saying "We shall "be very happy to see them at Vavaoo, and "will take care to entertain them well, and give "them plenty of bearded spears to eat, and besides, we have got some excellent Toa wood "(clubs) of which we shall be glad to give them "an additional treat! we hope they will come "and see us before they shall have worn out the "fine Vavaoo gnatoo of which they took away "so much when they visited us last;" (alluding

to their late unsuccessful expedition.)—Hala 628 Api Api had considerable property at the island [422] of Foa, and he sent a message to an old mataboole residing there, (who had been a faithful servant to his father,) to gather all his moveable property, consisting of some whale's teeth and a considerable quantity of Hamoa mats, and deposit it in a house of his upon the beach, that he might come some time under cover of the night, and secure it.

Some of the Vavaoo warriors proposed a plan, 648 if the captain would lend them the use of the 123 ship, to kill Toobó Tóa and his greatest fighting-men, in revenge for his murder of their lamented chief, the brave Toobó Nuha. The plan was for about two hundred of the choicest Vavaoo warriors to conceal themselves below on board the Favourite, and when she arrived at the Hapai islands, Toobó Tóa and many other considerable chiefs and warriors were to be invited on board, and then the boarding nettings being hauled up that none might escape, at a signal to be given the Vavaoo people were to rush on deck and dispatch them all with their clubs. To this, of course, the captain did not consent.

Finow consigned to Mr. Mariner's care a pre- 628 sent for Mafi Habe, consisting of a bale of fine 431 Vavaoo gnatoo and five or six strings of hand-

628 some beads, and also his *ofa tai-toogoo* ("love
431 "unceasing.") His wife also sent her a present
of three valuable Hamoa mats, with her *ofa tai-toogoo*.

727 The ship now prepared to take her departure
from Vavaoo, and Mr. Mariner to take leave of
648 his Vavaoo friends, probably for ever: the king
576 again embraced him in the most affectionate manner, made him repeat his promises to return, if possible, to Tonga, and take him back to England, that he might learn to read books of history, study astronomy, and thus acquire a *papa-*
[634] *langi* mind. As to the government of Vavaoo, he said that might be consigned to the care of his uncle, who would make a good king, for he was a brave man, a wise man, and withal a lover of peace. At this parting, abundance of tears were shed on both sides, Finow returned to his canoe with a heavy heart, and Mr. Mariner felt all the sweet bitterness of parting from much loved friends to visit his native country: he bade a long adieu to the brave and wise Finow Fiji,—to the spirited and heroic Hala Api Api,—natural characters which want of opportunity render scarce, or which are not observable amid the bustle and business of civilized life. The canoe returned to the beach,—the ship got under weigh, and steered her course to the Hapai islands, leaving Vavaoo and all her flourishing plantations lessening in the distance.

CHAPTER XVI.

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Preliminary remarks—Anecdote of the late king—Character of the present king—Parallel between him and his father—His humanity—His understanding—Anecdote of him respecting a gun-lock—Respecting the pulse—His love of astronomical knowledge—His observations upon European acquirements—His remarks concerning the antipodes—Anecdote of him respecting the mariner's compass—His attention to the arts—Cursory view of the character of Finow Fiji—His early warlike propensities—His peaceable disposition and wisdom—Cursory character of Hala Api Api—His mischievous disposition—His generosity, wisdom, heroic bravery, and occasional moderation—His swiftness of foot—Arrival of the Favourite at the Hapai islands—Generosity of Robert Brown—Anecdote of the boatswain of the Port au Prince—Three men of the Port au Prince received on board—Anecdote of an Hapai warrior—Excuses and apologies of the Hapai people in regard to the capture of the Port au Prince—The Favourite departs for the Fiji islands—Remarks on the conduct of one of the Englishmen left behind—An account of the intentions of the Hapai people towards Captain Cook—Anecdote respecting the death of this great man—Arrival of the Favourite at the island of Pau—Some account of the natives, and of the white people there—Departure of the ship from the Fiji islands, and her arrival in Macao roads—Mr. Mariner's reception by Captain Ross and by Captain Welbank—His arrival in England—Concluding observations.

IN taking leave of those with whom we have long resided, and whose ways and habits we have got accustomed to, whose virtues have

3: Mariner F-5 (1806-1810) 1818
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000 gained our esteem, and whose kindnesses have won our affections;—in leaving them and the scenes that surround them, never to return, the human heart feels a sad void, which no lapse of time, no occupations, no new friendships seem likely ever to fill up: all their good qualities rush upon the mind in new and lively colours, all their faults appear amiable weaknesses essential to their character. When we lose a friend by death, we compare it, by way of consolation, to a long absence at a long distance; but it is equally just to reverse the comparison, and to say of a separation like this that it is as death, which at one cruel stroke deprives us of *many* friends!

727 Mr. Mariner, as he looked towards Vavaoo, now fast declining in the horizon, experienced sentiments which he never before had felt to such a degree: his faithful memory presented a thousand little incidents in rapid succession, which he wondered he had never before sufficiently noticed: the late king, though lying in the fytoca of his ancestors, was now as much alive to him as his son, or Finow Fiji, or Hala Api Api, or any other friend that he had just
727 parted with. He recollected how often, at his
634 request, he had laid down upon the same mat with him, in the evening, to talk about the king of England, and after a long conversation, when

Finow supposed him to be asleep, he would lay 727
his hand gently upon his forehead and say, 634
“ Poor *papalangi!* what a distance his country
“ is off! Very likely his father and mother are
“ now talking about him, and comforting themselves
“ by saying ‘perhaps to-morrow a ship
“ ‘ will arrive and bring our son back to us.’ ”
The next moment all the amiable qualifications 634
of the present king presented themselves to his
view, and as we have not yet drawn a character
so well worthy to be noticed, we shall now attempt
to display it in its true and native colours,
trusting that it will afford a considerable share
of pleasure to the generality of readers.

Finow, the present king of Vavaoo, about 634
twenty-five years of age, was in stature 5 feet 157
10 inches; well proportioned, athletic, and 142
graceful; his countenance displayed a beautiful
expression of openness and sincerity; his
features, taking them altogether, were not quite
so strongly marked, nor was his forehead quite
so high as those of his father, nevertheless they
expressed an ample store of intellect. Notwithstanding
the benevolent mildness and play of
good humour in his countenance, his eye shot
forth a penetrating look of enquiry from beneath
a prominent brow that seemed to be the
seat of intelligence: the lower part of his face
was well made; his teeth were very white, his

634 lips seemed ever ready to express something
157 good humoured or witty. His whole physiognomy, compared with that of his late father, possessed less dignity, but more benevolence; less chief-like superiority, but more intellect: his whole exterior was calculated to win the esteem of the wise and good, while that of his father was well adapted to command the admiration of the multitude. The character of the father was associated with the sublime and powerful; that of the son with the beautiful and engaging. His language was strong, concise, and expressive, with a voice powerful, deep, and melodious. His eloquence fell short of effect compared with that of his father, but he did not
[537] possess the art of dissimulation. The speech which he made on coming into power struck all the matabooles with astonishment; they wondered to hear so much eloquence tempered with wisdom, so much modesty combined with firmness, proceed from the lips of so young a man; and they prophesied well of him,—that he would reign in the affections of his people, and have no conspiracies or civil disturbances to fear. His general deportment was engaging; his step firm, manly and graceful: he excelled in all athletic sports, racing, wrestling, boxing, and club-fighting: he was cool and courageous, but a lover of peace. He was fond of mirth

and good humour: he was a most graceful (634 dancer: he was passionately delighted with romantic scenery, poetry, and vocal concerts: these last had been set aside, in a great measure, during his father's warlike reign; but when the son came into power, he revived them, and had bands of professed singers at his house almost every night. He used to say that the song* [533] amused men's minds, and made them accord with each other,—caused them to love their country, and to hate conspiracies. He was of [693] a most humane and benevolent disposition, but far, very far from being weak in this respect, for he was a lover of justice: the people readily referred to him for a decision of their private quarrels, on which occasions he was never thought to have judged rashly; if he could not immediately decide, he adjourned the cause till the next day, and in the mean time took the trouble to enquire further particulars of those who knew more of the matter. If he was severe with any body, it was with his own servants, for he used to say that his father was too partial to them, by which means they had become assuming, taking upon themselves the character of chiefs, and oppressing others of the lower orders, but now he would make them know their proper places. If they did any thing

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* Their songs are mostly descriptive of scenery.

634 wrong, they trembled in his presence. Neverthe-
157 less, the benevolence of his heart was wonderfully expressed in his manners: while he was
634 yet on board the ship, Captain Fisk desired
157 Mr. Mariner to tell him that it would be bad
648 policy for him ever to attempt taking a ship, as it would prevent other ships coming to trade with them, or, if they came at all, it might be to punish him and his people for their treachery: as soon as Finow understood what the captain said, he made a step forward to Mr. Mariner, and taking his hand, pressed it cordially between his*, saying with tears in his eyes, and a most benevolent and grateful expression of feature, "Tell the chief that I shall al-"ways consider the Papalangies as my relations, "—as my dearest brothers; and rather would I "lose my life than take any thing from them "by force or treachery." He had scarcely finished speaking when the captain exclaimed, "I see, I see what he means,—you need not "translate me that!"

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153 Finow's intellect was also very extraordinary, that is to say, it was naturally very strong, and was very little obscured by prejudices; we have seen several instances of the wisdom of his con-

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[576]
[177]
[829] * He had learnt the action of taking the hand from the Englishmen there, and used to say it was the most friendly and most expressive way of denoting one's feeling of sincerity.

duct, and a few anecdotes will serve to shew 634
that his specific reasoning faculty was very far 153
above the common. He had learnt the mechanism of a gun-lock by his own pure investigation: 634
one day, on taking off the lock of a pistol 153
to clean it, he was astonished to find it somewhat 177
differently contrived, and a little more complicate than the common lock, which he had thought so clever and perfect that he could not conceive any thing better: on seeing this, however, he was somewhat puzzled, at first with the mechanism, and afterwards with its superiority to the common lock, but he would not have it explained to him; it was an interesting puzzle, which he wished to have the pleasure of solving himself: at length he succeeded, and was as pleased as if he had found a treasure; and in the afternoon at cava, he was not contented till he had made all his chiefs and matabooles understand it also. He did not know the existence 634
of the pulse till Mr. Mariner informed him of it, 153
and made him feel his own, at which he was 177
greatly surprised, and wanted to know how the 727
Papalangies first found it out: he was informed at the same time, that the pulse was influenced by various diseases and passions of the mind; and that in most parts of the world, those whose profession it was to cure diseases often judged of the state of the complaint by the pulse: upon

634 which he went about to two or three that were
153 ill to feel their pulses, and was much delighted
177 with the new discovery. A few days afterwards
727 one of his servants very much offended him by
some unwarrantable act, upon which he became violently angry, but on a sudden the thought struck him of the association between the passions and the pulse, and immediately applying his hand to his wrist, he found it beating violently, upon which, turning to Mr. Mariner, he said, you are quite right; and it put him in such good humour, that the servant got off with a mild remonstrance, which astonished the fellow very much, as he did not understand the cause, and was sitting trembling from head to foot, in full expectation of a beating.

Mr. Mariner explained to him the form and general laws of the solar system; the magnificent idea of the revolutions of the planets, the diurnal revolution of the earth, its rotundity, the doctrine of gravity, the antipodes, the cause of the changes of the seasons, the borrowed light of the moon, the ebb and flow of the tides, &c.—These were his frequent themes of discourse, and objects of his fine understanding;—they pleased him, astonished him, and filled him with intense desire to know more than Mr. Mariner
829 was able to communicate. He lamented
the ignorance of the Tonga people; he was

amazed at the wisdom of the Papalangies, and 634
he wished to visit them, that he might acquire a 153
mind like theirs. The doctrine of the sun's 177
central situation and the consequent revolution 727
of the planets he thought so sublime, and so like 829
what he supposed might be the ideas and inventions
of a God, that he could not help believing
it, although it was not quite clear to his
understanding. What he seemed least to comprehend [821]
was how it happened that the antipodes
did not fall into the sky below (as he expressed [822]
it), for he could not free his mind from the notion
of absolute *up* and *down*: but he said he
had no doubt, if he could learn to read and
write, and think like a Papalangi, that he should
be able to comprehend it as easily as a Papalangi,
for, he added, the minds of the Papalangies
are as superior to the minds of the Tonga
people as iron axes are superior to stone axes !—
He did not, however, suppose that the minds of
white people were essentially superior to the
minds of others; but that they were more clear
in consequence of habitual reflection and study,
and the use of writing, by which a man could
leave behind him all that he had learnt in his
lifetime.

One day as Mr. Mariner was sharpening an 634
axe, and Finow was turning the grind-stone, 153
the latter observed that the top of the stone was 177
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634 not only always wet, but so replete with water
153 that it was constantly flying off in abundance
177 on the application of the axe; this on a sudden
727 thought puzzled him; it seemed to him strange
that the superabundance of water should not
821 run off before it got to the top: Mr. Mariner
822 began his explanation, thus, “In consequence
of the quick successive revolutions of the stone”
—when on a sudden Finow eagerly exclaimed
(as if a new light had shot across his mind)
“Now I understand why the antipodes do not
“fall off the earth,—it is in consequence of the
“earth's quick revolution!”—This was a false
explanation, and he himself soon saw that it
was, much to his disappointment; but it shews
the activity of his mind, and how eager it was
to seize every idea with avidity that seemed to
cast a radiance upon the object of his research.

634 On another occasion they were returning to
Vavaoo from the Hapai islands, where the king
177 had been to fetch some of his property, consist-
727 ing chiefly of things which originally belonged
484 to the officers of the Port au Prince: among
502 others there was a box containing sundry small
articles and a pocket compass; the latter he
did not know the use of, and had scarcely yet
examined. During the whole day it was nearly
calm, and the paddles were for the most part
used: a breeze, however, sprang up after dark,

accompanied with a thick mist: taking it for 634
granted that the wind was in its usual direction, 177
they steered the canoe accordingly, and sailed 727
for about two hours at the rate of seven knots 484
an hour. As they did not reach the shores of 502
Vavaoo, the thought now occurred to Mr. Mariner that the wind might possibly have changed, and in that case, having no star for a guide, a continuance of their course would be exceedingly perilous; he therefore searched for the compass to judge of their direction, when he was much alarmed to find that the wind had chopped round nearly one quarter of the compass. He mentioned this to the king, but he would not believe that such a trifling instrument could tell which way the wind was: and neither he, nor any other chief on board, was willing to trust their lives to it: if what the compass said was true, they must indeed be running out to sea to an alarming distance; and as night was already set in, and the gale strong, their situation was perilous. Most on board, however, thought that this was a trick of Mr. Mariner to get them out to some distant land, that he might afterwards escape to Papalangi; and even Finow began to doubt his sincerity. Thus he was in an awkward predicament: he was certain they were going wrong, but the difficulty was how to convince them of what was now, in all

634 probability, essential to their existence, for the
177 weather threatened to be bad, and it seemed
727 likely that the night would continue very
dark. At length, he pledged his existence
484 for their safety, if they would but follow his
502 advice, and suffer him to direct their course; and that they should kill him if they did not discover Vavaoo, or some of the other islands, by sunrise. This pledge was rather hazardous to him, but it would have been still more so, for them all, to have continued the course they were then in. They at length consented; the canoe was immediately close hauled, and Mr. Mariner directed their steering; the gale luckily remained nearly steady during the night; all on board were in great anxiety during the whole time, and Mr. Mariner not the least so among them. In the morning, as soon as the light was sufficiently strong, a man, who was sent up to the mast-head, discovered land, to the great relief of their anxiety; and the rising sun soon enabled them to recognize the shores of Vavaoo, to their unspeakable joy, and, in particular, to the wonder and amazement of Finow, who did not know how to express his astonishment sufficiently at the extraordinary properties of the compass. How such a little instrument could give information of such vast importance, produced in him a sort of respect-

ful veneration, that amounted to what was little 634
short of idolatry; for finding that Mr. Mariner 177
could not explain why it always pointed more or 727
less to the north, he could hardly be persuaded 484
but what it was inspired by a *hotooa*. He was 502
so pleased with this property of the compass, that he almost always carried it about him afterwards: using it much oftener than was necessary both at sea and on shore, for it always seemed a new thing to him.

It may easily be supposed, that Finow, with 634
such an inquiring mind as he possessed, took 157
delight in every thing that afforded him instruction, or satisfied his curiosity; not only in regard to things that were very extraordinary, but those also that were moderately common and useful. He was accustomed, therefore, to visit the houses of canoe-builders and carpenters, that he might learn their respective arts, and he often made very judicious observations. He very frequently 634
went into the country to inspect the 157
plantations, and became a very good agriculturist, 241
setting an example to all the young chiefs, that they might learn what was useful, and employ their time profitably. He used to say, that the best way to enjoy one's food was to make oneself hungry by attending to the cultivation of it.

There were many individuals at the Tonga 634
157

634 islands besides Finow, that possessed uncommon
157 intellect, as well as good disposition of heart,
but none of them seemed endowed with that
extraordinary desire of investigation which so
157 strongly characterised the king. Among the
most remarkable of these were his uncle, Finow
Fiji, and his friend, Hala Api Api. The first
of these was venerated for his wisdom; a quality
which he derived rather from his great experience,
steady temper of mind, and natural
solid judgment, than from the light of extraordinary
intellectual research. Nevertheless, this
divine quality was marked in his countenance;
there was something graceful and venerable
about his forehead and brow that commanded respect
and confidence. He had no quick sparkling
look of ardour, nor fire of impetuosity, but his
deep-seated eye seemed to speculate deliberately
upon objects of importance and utility. His
701 whole physiognomy was overshadowed by a cast
157 of sublime melancholy, but he had been one of
the greatest warriors that Tonga ever produced.
[721] The islands of Fiji, (whence he derived his
[551] name), had been the scenes of his achievements,
and the stories recorded of him equalled those
of romance; his arm had dispensed death to
many a Fiji warrior, whose surviving friends still
recollect the terror of his name; but all the warlike
propensities of this mighty chieftain seemed

now absorbed in a conviction of the vanity and 701
absurdity of useless bloodshed; and nothing 157
seemed now to afford him a greater pleasure, 721
(next to giving counsel to those who asked it), 551
than to play with little children, and to mingle
with unwonted cheerfulness in their amusements.
Finow Fiji was perhaps about fifty 157
years of age*, and was become rather corpulent: 142
his whole demeanour was not erect, powerful,
and commanding, like that of his brother, the
late king, but his slow step and steady action
shewed something of solid worth in his character,
that wrought respect in the beholder without
any mixture of fear.—It has just been said, that 701
Finow Fiji performed most of his warlike feats 572
at the Fiji islands: the greater part of the time
that he was there, Hala Api Api†, though a
much younger man, (about thirty,) was his constant
friend and companion; they always fought
near together, and were said to have owed their
lives to each other thirty or forty times over.
The mutual friendship of these two was very
great, although their characters were widely
different in many respects. 157

To form a tolerable idea of Hala Api Api, 142

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* No native of Tonga knows his age, for no account of the revolution of years is kept. 829

† The young chief whose conduct towards Talo has been related.

157 [142] we must conceive to ourselves a slim yet athletic and active figure, of a middling stature, full of fire and impetuosity; endowed with a mind replete with the most romantic notions of heroic bravery: full of mischief (without malignity), wrought up with the most exuberant generosity: the heat and inconstancy of youth was in him strangely mixed with the steadiness and wisdom of age: no man performed more mischievous tricks than he, at the expense of the lower orders, and yet they all liked him: if any other chief oppressed them, they flew to Hala Api Api for redress, and he always defended their cause as if it was his own, often at the risk of his life; and this he did seemingly from pure motives of pity. He would weep at the distress of which they complained, and the next moment his eyes would flash with indignation, at the injustice of the oppressor, and seizing his club, he would sally forth to redress their wrongs. If he committed any depredations himself he would sometimes be equally sorry, and make ample reparation. On other occasions, however, his mind would remain for a considerable length of time in the same wild and ungovernable disposition; and the report of his depredations would reach the king's ears (the late king), who would say, "what shall I do with this Hala "Api Api? I believe I must kill him." But

157 Hala Api Api neither feared death nor the king, nor any other power. There was nobody but what liked him, and yet every body feared him. His mind was like a powerful flame, constantly in action, and constantly feeding upon every thing that could be made food of. Talk to him about battles, and he looked as if he were inspired. Relate to him a pathetic story, and the tears would run down his cheeks faster than you could count them. Tell him a good joke, and there was nobody would laugh more heartily than he. The late king used to say, that Hala Api Api would prefer two days hard fighting without food more readily than the most peaceable man would two days food without fighting. 157 634 No sooner did the younger Finow come to be king, than his friend, Hala Api Api, (to the astonishment of every body), left off his mischievous tricks, and ceased to commit any acts of depredation. On being asked by Mr. Mariner, his reason for this, he replied:—"The present king "is a young man, without much experience, and "I think I ought not to throw obstacles in the "way of his peaceable government, by making "him uneasy, or creating disturbances. The old "king had great experience, and knew how to "quell disturbances: besides, he was fond of "fighting, and so I gratified my humour, without "caring about the consequences; but such con-

157 "duct now might be very bad for the country."
634 Hala Api Api's countenance, and his whole
figure, very well pourtrayed his character: his
157 small quick eye gave an idea of wonderful ac-
142 tivity; and, though he looked as if he were a mischievous fellow, yet his general physiognomy expressed much generosity, good sense, and understanding: his whole body was exceedingly well proportioned, and he was considered one of the best made men at Vavaoo. He was beyond conception swift of foot; to see him run, you would think he outstripped the wind; the grass seemed not to bend beneath his feet, and on the beach you would scarcely expect to find the traces of his footstep.

Such is a general sketch of some of the prin-
727 cipal men of Vavaoo, who had always behaved in a most friendly way to Mr. Mariner, and whom of course he could not help feeling very great regret at parting with. His attention was soon occupied, however, by the arrival of the ship at the Hapai islands, where she stood off and on during the time she remained (two days) between the islands of Haano and Lefooga.

727 A vast number of canoes came alongside
648 from the neighbouring islands, and several of
the chiefs were allowed to come on board. Mr. Mariner now took the earliest opportunity, in

the first place, to procure the escape of any Englishmen who might be there; and, secondly, to fulfil the sundry commissions he had received from his Vavaoo friends. The cooper of the Port au Prince, who, it will be recollected, was the last man that remained on board with him, was now under the protection and in the service of Voona, who, with Toobo Toa, came on board the Favourite. He, therefore, immediately took proper means to get the cooper (Robert Brown) on board, and had the pleasure of succeeding. Other Englishmen were at the more distant islands, and Robert Brown most generously undertook to go for them, at the risk of being detained, or of the ship's departure without him. The captain advised him not to go, if he valued his own liberty; but he replied, "it would be "very hard indeed if one Englishman could not "assist another, although it was at his own risk." He was particularly interested in the fate of Samuel Carlton, the boatswain of the Port au Prince, who had always been his intimate friend. This man's case was rather hard: when he was in England, he was about to be married to a young woman to whom he had been long attached; but thinking he had not yet sufficient to begin the world with, in some business on shore, he thought it would be more prudent to go first another voyage and increase his means, and accordingly he entered on board the Port au Prince. During his residence at the Hapai islands he was always in a low and almost desponding state of mind, and his friend Robert Brown most cordially participated in his distress. At the moment we are speaking of, the latter conjectured that he was at Namooca, and was resolved to run the greatest risks to effect his escape, as well as that of others whom he supposed to be with him, particularly George Wood, the carpenter's mate. He accordingly, after much trouble, and offer of considerable rewards, persuaded four of the natives to accompany him to Namooca, a distance of fifty miles, in a single sailing canoe, where, when he arrived, to his great mortification, he found that the object of his search, as well as two or three other Englishmen, were gone to the island of Tonga, to assist the friends of Toobo Toa, in the garrison of Hihifo. He then deliberated, whether he should push on to Tonga, a distance of sixty miles farther; but the men refused to take him, and he was obliged to return, bringing with him Emanuel Perez, a Spaniard, and Josef, a black, who both belonged to the Port au Prince. In the mean time, three more Englishmen arrived on board, viz. Nicholas Blake (seaman), and

Thomas Eversfield and William Brown, (lads of 727
17 years of age), who afterwards returned on
shore, refusing to go away*.

Mr. Mariner was much disappointed on finding 727
that his adopted mother, Mafi Habe, was 628
gone to a distant island to see some friend; the
presents that he brought for her from the king [431]
and queen he left, therefore, with one of her relations, [597]
to be given to her as soon as she returned,
with some presents from himself, to keep
in remembrance of him. He sent on shore, to
the island of Foa, for the old mataboole, the
confident of Hala Api Api, and communicated
to him the message from that chief. He also 727
communicated to Toobo Toa the king's advice 669
to him, viz. never to attempt the invasion of Vavaoo, [628]
but to confine himself to the cultivation
and prosperity of his own islands: to which he
replied, that war was necessary to keep the minds
of his chiefs employed, that they might not meditate
conspiracies; and that he should, therefore,
direct his arms against some of the garrisons
at the island of Tonga. He had the

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* It must be mentioned, that two or three men belonging to the Port au Prince got away about eighteen months before, in a schooner which happened to touch at Vavaoo. Among these was William Towel, who now resides in Cross-street, Westmoreland-place, City-road, and follows the business of a hair-dresser. Mr. Mariner was at that period at the Hapai islands, and knew nothing of the schooner's arrival.

727 greatest respect, he said, for Finow's family;
669 but he could not help it if some of his chiefs (as
on the late occasion) made attacks upon Vavaoo,
for want of other employment. One of
the warriors who had been engaged in that unsuccessful
expedition was now on board: he had
been wounded on that occasion in the arm by
525 a ball from Mr. Mariner's musket. About a
twelvemonth before, he laid a wager with Mr.
526 Mariner that he could not hit a mark which he
727 put on a cocoa-nut tree at a certain distance
with his musket: the bet was a pig. Mr. Mariner
accepted the wager, and the king promised
to pay the pig if he lost: it happened, however,
727 that he missed, and the king lost his pig. The
warrior, as soon as he saw Mr. Mariner on board,
669 came up to him, and said, smiling, "I find you
"can shoot better than you did at the cocoa-nut
"tree." Mr. Mariner inquired after his wound,
and was happy to find that it had got nearly
[752] well. The ball had passed through the fleshy
part of the arm; his Hapai *surgeon*, however,
had laid the wound considerably open, and managed
it very well.

727 It was very ludicrous to hear the different
strange excuses and apologies made by the natives,
in regard to the affair of the Port au Prince,
with a view to persuade the captain that *they*
had nothing to do with it. Many said that they

were not on board; and knew nothing about it, [27] till it was all over, and then they were very sorry indeed to hear of it, and thought it a very bad thing: one man acknowledged that he was on board, being there out of curiosity, but that he knew nothing beforehand of the conspiracy, and took no part in it: another acknowledged that he was on board under like circumstances, and he was quite astonished when they began to kill the white men; he declared, that he saved one white man's life, but while he was turning round to save another's, the man whose life he had just saved got killed on the spot. Several regretted [829] they were not at Lefooga at the time, as they were sure they could have saved several of the Papalangies: they all affirmed that they were very fond of the Papalangies!!

Toobo Toa, and Voona, both asked Mr. Mariner why he had chosen to remain at Vavooa; and if they had not behaved equally kind to him as the king, or any of the Vavaoo chiefs? To this he replied, that he preferred Vavaoo to the Hapai islands, as the latter place brought to his mind many disagreeable remembrances; it was where his ship had been destroyed, and where he had met with many insults from the lower orders on his first arrival; besides, he acknowledged that he preferred the disposition of the Vavaoo people generally, and that he thought

721 it would be highly ungrateful in him to leave the protection of a family that had befriended him all along.

000 After two days stay at the Hapai islands, Captain Fisk ordered the natives out of the vessel, and directed his course to the Fiji islands, to lay in a stock of sandal wood for the China 721 market. It may be proper here to mention, 721 that the conduct of one of those (who chose to remain behind) was very suspicious. He did not originally belong to the Port au Prince, but was taken by her in one of her prizes (a Spanish vessel), when he gave himself out to be an American, though it appeared afterwards that he was a native of Cornwall. He resided at Hapai, with a chief named Lioofau, who was known to be a cunning, treacherous character, and, according to the accounts of many natives, this man was as bad. Thus much, however, is certain, that when Mr. Mariner took leave of the king, the latter taking him on one side, whispered to him to have a watchful eye upon Lioofau, and the Papalangi, mentioning his name, for that they certainly meant to take a vessel the first favourable opportunity. When the ship arrived at the Hapai islands, this man came on board, expressing his wish to return to Europe, and, as he was not to be judged upon mere hearsay evidence, the captain gave him a

pair of trowsers and shirt, and he fulfilled his 121
duty with the rest of the sailors: though there 121
was, as Mr. Mariner conceived, a great deal in
his manner and watchful eye that looked badly.
Just upon the ship's departure, however, he got
into a canoe, and told the captain that he had
changed his mind and would remain where he
was, and went on shore without returning the
trowsers and shirt. Mr. Mariner afterwards
heard, in China, that he had served the captain
of the schooner before mentioned exactly in
the same way. The gentleman from whom he
had this information in China received it, from
the captain himself, who, at the same time, expressed
his firm opinion, that this man meant to
take an European ship the first opportunity, or
at least to be instrumental in doing it, by giving
the natives instructions how it was best to be
done. We forbear repeating the name of this
individual, lest the reports of him should have
been greatly exaggerated; there is too much
reason to fear, however, that his designs were
bad, and this notice may serve as a hint to ships
who may hereafter touch there. The character 181
of the Hapai people is not naturally more treacherous 622
than that of the people of Vavaoo; but
as they have more petty chiefs whose interest 175
they have to consult, the opportunity for treachery
is perhaps more frequent: and if our great

727 circumnavigator[A], whose death the world has so
721 much reason to deplore, had known them in
[181] this respect, he would not have misnamed them
[622] *friendly;* for, in fact, they had deliberately
[175] planned a conspiracy against him, and which
would infallibly have been put in execution, if the chiefs who planned it had not disputed about the exact mode and time of making the assault.
721 Finow (at that time tributary chief of the Hapai
175 islands, Toogoo Ahoo being king), was not the
723 designer of this conspiracy, but he gave counsel
634 and advice respecting it. The other chiefs proposed to invite the captain and his officers to a grand bo-méë (a night dance by torch-light), and at a signal to massacre him, his officers, and all the marines; but Finow (the late king's father), objected to this, as the darkness of the night would be unfavourable to their operations in taking the two vessels, and proposed rather that it should be done by day, and that they should seize the opportunity of making the attack on the occasion of a grand entertainment which was shortly to be given to him in honour of his arrival, and after they were all destroyed, the men, who would naturally come in search of him, were to be conducted to the further part of the island under pretence that he was there, and *they* were then to be destroyed in like manner: and thus the two ships, their

A [Captain Cook--Analyst]

crews being so weakened, might be taken (as they 721
supposed), with ease. The entertainment was 175
prepared, and Captain Cook and several officers 723
being invited were present; it happened, however, 634
a little before the appointed time when the
signal was to be given, that most of the chiefs
still expressed their opinion that the night-time
would have been better than the day, and Finow,
finding that the majority were of this opinion,
was much vexed, and immediately forbad
it to be done at all. Thus, no signal being
given, the amusements went on without interruption,
and Captain Cook and his officers were
much pleased with their entertainment, acknowledging
it to be far better than any other that
they had received at the Friendly islands. (See
his third voyage.) Mr. Mariner had this information [727
at different times from several chiefs who 724]
were present, and in particular from Finow himself,
(the father of the present king, and son of the
chief who was at the head of the conspiracy.)

As every information must be interesting 728
which regards the history or fate of this great
and good man, to whom society owes so much,
we cannot omit mentioning some circumstances,
subsequent to his death, upon which the above
anecdote so naturally leads the mind to reflect.
The people of the Tonga islands behaved towards 723
Cook with every external demonstration 175
171

723 of friendship, whilst they secretly meant to kill
175 him; and the people of the Sandwich islands,
171 although they actually did kill him, have paid, and still continue to pay him, higher honours than any other nation of the earth; they esteem him as having been sent by the gods to civilize them, and one to whom they owe the greatest
000 blessings they enjoy. His bones (the greater part of which they have still in their possession!) they devoutly hold sacred; they are deposited in a house consecrated to a god, and are annually carried in procession to many other consecrated houses, before each of which they are laid on the ground, and the priest returns thanks to the gods for having sent them so great a man. When the Port au Prince was at Woahoo (one of the Sandwich islands), Mr. Mariner was informed of the above circumstances by an Englishman (or perhaps an American), who was a resident there: his name was ——— Harebottle; he seemed a man of some information and respectability, and was formerly the mate of an American vessel that touched there, but, in consequence of some disagreement with the captain, he chose to remain at those islands, and acted in the capacity of harbour-master to the king, and pilot to all ships that arrived, from each of which he demanded five or six dollars for his services. This person informed Mr. Ma-

riner that the natives of Owyhee returned very 000 few of the bones of Captain Cook, but chiefly substituted the bones of some other Englishman that was killed on that melancholy occasion; and that those of Cook were carried annually in procession as above related. When Mr. Mariner afterwards understood the Tonga language, he conversed upon the subject with the natives of Owhyhee, who were with him at Vavaoo; they corroborated every thing that Harebottle had said, and stated, moreover, that the natives had no idea that Cook could possibly be killed, as they considered him a supernatural being, and were astonished when they saw him fall. The man who killed him was a carpenter, and his immediate motive was, either the apprehension that Captain Cook was, at that moment, ordering his men to increase their fire, or, that he struck him, not knowing him to be the extraordinary being of whom he had heard so much, for he lived a considerable distance up the country, and was not personally acquainted with him. The flesh of their illustrious victim was shared out to different gods, and afterwards burnt; whilst the bones were disposed of as before related. Among the natives of Owyhee, from whom Mr. Mariner heard this, one was a chief of a middling rank, the rest were of the lower order, but they all agreed in the same

000 statement; they had not been eye-witnesses, however, of that melancholy transaction (for they were all young men), but they spoke of these things as being universally known at the Sandwich islands, and beyond all doubt. They stated, moreover, that the king and principal chiefs were exceedingly sorry for the death of their extraordinary benefactor, and would have made any sacrifices in their power rather than so melancholy an accident should have occurred. It is related in Cook's Voyages, that, as soon as he received his wound, the natives were seen to snatch the dagger (by which his death was effected), from each other's hands, displaying a savage eagerness to join in his destruction. In all probability, however, this eagerness to seize the dagger was prompted in each by the wish to be possessed of an instrument which had become consecrated, as it were, by the death of so great a man; at least, this is presumed, from what would have been the sentiment, had the accident happened at the Tonga islands.

000 At length the Favourite arrived at the island of Pau (one of the Fiji islands), and anchored off a place called Vooiha, famous for sandal-wood, for which the captain soon began to treat with the natives, and, before the ship's departure, laid in several tons. In the mean time, Mr. Mariner went sundry times on shore,

and had opportunities of receiving confirmations 000
of what he had heard from Cow Mooala
(see Chap. X.). The natives appeared to be a 144
race considerably inferior to the Tonga people,
partaking rather of the negro cast of countenance
and form, at least in a small degree. As 171
far as Mr. Mariner had opportunities of observing,
their domestic comforts appeared much inferior
to those of the people he had just left.
They do not oil themselves, and to this he attri- 171
butes the coarseness and harshness of skin, 302
which is so different from that of the Tonga
people. Their hair was somewhat more curly, 144
and rather disposed to be woolly. Their 171
whole external character, taking it generally, [181]
seemed fierce and warlike, rather than brave
and noble. Their only dress was the *mahi* (see [291]
Vol. I. Chap. X.), and this nakedness of appearance
serves at once to sink them in a degree of
civilization below the natives of Tonga, and the
Society islands. It is to be lamented that Mr. 114
Mariner had not opportunities of seeing more
of the natives of these islands than he did, with
a view of drawing a juster comparison between
them and the people whose manners he was so
well acquainted with; but the apprehension
that some accident might again detain him just
on the eve of his return to civilized society, pre-

114 vented him from going on shore so often, or so
far, as he otherwise might have done. He was
171 curious to discover what opinion they had of
[829] the natives of Tonga, and found, uniformly,
that they considered the latter to be a very
treacherous race; whilst these, as already related,
accuse the Fiji people of possessing the
same bad character; but, in all probability,
there is not much difference between them in
[726] this respect. From all that he has seen, and all
that he has heard, however, he is disposed to believe
[727] that the Fiji people fight with more fury
and animosity than the Tonga people, but that
the latter, where they have been seriously
injured, harbour sentiments of revenge for a
longer time. Mr. Mariner witnessed no instance
171 of cannibalism among them, but they made no
266 scruple to acknowledge that such instances were
very frequent, and Cow Moöala's account of
the feast of Chichia, where two hundred human
bodies were served up, was confirmed by the report
of several of the natives of Pau, who were
not, indeed, present, but who spoke of it with
much indifference, as having heard it often from
those who were present, and as being a thing so
likely, that there was no reason to doubt it. He
had it also confirmed by a native of Tonga, resident
at Pau, who acted as his interpreter, and

3: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

who was present at this horrible feast. The 171 language of these people is very different in 266 sound from the Tonga language, and is much more harsh to pronounce; it is replete with 197 very strong percussions of the tongue, and with a frequent rattling of the letter *r*. It is rather a curious fact, if true, and it appears to be so from all that we can learn, that the language of the Sandwich islanders is more similar to the Tonga language than that of the Fiji islanders, though the latter people are not more than about one ninth part of the distance of the Sandwich islands from Tonga.

There were several Englishmen (or Ameri- 000 cans) at the island of Pau, but none of them wished to come away in the Favourite, except one; but as Captain Fisk had already more hands on board than he wanted, and as this man was not thrown accidentally (by shipwreck or otherwise) among these people, but had left his ship voluntarily, the captain did not choose to take him. It is much to be regretted that most of these men were, from all report, but indifferent characters, and had left their respective ships from no good motive: they had frequent quarrels among themselves, in which two or three had got murdered. Mr. Mariner's information upon this point is from Fiji natives who visited Tonga, and also, since he has been

000 in London, from an Englishman * who had lived some two or three years at Pau, and whom he accidentally met near town, and who declared that he was heartily glad to come away, because he was afraid to live on the same island with his companions, lest he should be killed in some quarrel; and, if his report is to be credited, his companions were a very bad set, likely to do a great deal of mischief, not only to the natives by giving them but a mean and unjust opinion of civilized nations, but also to ships touching there, who might not be sufficiently on their guard.

The Favourite, having laid in her store of sandal-wood, after five or six days stay at Pau, weighed anchor and resumed her voyage, and, in about five weeks, arrived at Macao. At an early opportunity Mr. Mariner procured the following certificate from Captain Fisk, thinking it might be of service to him, as he was totally unknown to every body.

"This is to certify, that the bearer, William "Mariner, belonged to the unfortunate ship

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* This man's name is Thomas Lee; he lived at that time at Hendon, and was frequently employed in bringing hay to London. He has since left that place, and is somewhere in town, but we have not been able to find him. He was very well acquainted with Cow Mooala, the Tonga *mataboole*.

"the Port au Prince, that was cut off at the "Hapai islands, and that he was taken from "thence by the brig Favourite."

(Signed) A. Fisk.
Macao Roads, Dec. 28, 1810.

As he had but little money in his possession*, he resolved, the first opportunity, to enter on board one of the East India Company's ships bound to England, and work his passage home. It happened, however, luckily, that he fell in with the officers of the Company's cruiser, the Antelope, who, taking an interest in his story, corroborated by the account of Captain Fisk, invited him on board the Antelope, where, with the permission of Captain Ross, he remained for a couple of months, till an opportunity offered of going to England. He is happy to acknowledge, through this medium, his deepest sense of obligation to this gentleman in particular, and to the officers in general of the Antelope, for their extraordinary civility and kindness to him whilst he remained on board; and not less to Captain Robert Welbank, of the Honourable East India Company's ship, the

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* He had about fifty or sixty dollars, part of which had been given to him by his adopted mother, Mafi Habe; the remainder he procured from a female native of Lefooga, by giving her a consideration for them in beads, &c.; these dollars belonged originally to the Port au Prince.

000 Cuffnells, who received him on board with a letter of recommendation from Captain Ross, and gave him his passage to England.

The Cuffnells arrived at Gravesend in June 1811, when Mr. Mariner went on shore, and immediately came up to town; but, whilst looking out for his father's house, who in the mean while had changed his residence, he was impressed and sent on board the tender: he immediately wrote to a friend, to acquaint his father with his arrival and his situation. His father, not less overjoyed than surprised at this unexpected information, repaired on board to visit his son, whom, an hour before, he had imagined (if he was even alive) to be resident among a savage people on the other side of the globe, with little or no view of making his escape*. After seven years long, hopeless absence, the hour of meeting arrived: the circumstances and sentiments of which we leave to the imagination. Mr. Mariner found his father in mourning for his mother: each had much to relate to the other: but this was not the time for free and unreserved communication: whilst the son was a prisoner, the father had to exert himself to procure his liberation, and in which he at length succeeded, after a week's detention.

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* Mr. Mariner's father had heard from William Towel, who had escaped about eighteen months before him, that his son was living, and still at Vavaoo; but he had represented his situation as rather hazardous and hopeless. See note, p. 59.).

As it may be considered interesting to know [121
the fate of all the ship's company of the Port au Prince, we shall conclude this chapter with a list of those who, along with Mr. Mariner, survived her capture. Besides the eight natives of the Sandwich islands, there were belonging to the ship fifty-two persons: twenty-six (including Mr. M.), were on board at the time the ship was taken, and, of these twenty-six, there were twenty-two massacred on the spot: of those who were on shore, three, besides Mr. Brown, the whaling-master, were also murdered, making, in all, twenty-six, who lost their lives on that disastrous occasion. The remaining twenty-six are correctly accounted for in the following list. The eight natives of the Sandwich islands, probably, had a hint from their countryman, Tooi-Tooi, to keep themselves out of harm's way, which they effectually did. The ensuing statement is drawn up in the order in which the different events happened.

John Scotland, Gunner; **Jacob Myers**, Seaman; **William Ford**, Seaman.—Left Namooca in a small paddling canoe, and were never afterwards heard of: supposed to have been lost, as a paddle belonging to that canoe was found shortly afterwards, washed on shore at Namooca Igi.

121 **JOHN HEARSEY**, Sail-maker.—Left the island of Tonga in an American vessel; but was accidentally drowned at the Fiji islands, as reported by some Englishmen at Fiji.

WILLIAM TOWEL, Captain's steward; **ROBERT FITZGERALD**, a boy.—Left Vavaoo in the Mercury, a Botany Bay schooner, at a time when Mr. Mariner was at the Hapai islands. William Towel is now residing in Cross-street, Westmorland-place, City-road.

HUGH WILLIAMS, Seaman; **JEREMIAH HIGGINS**, and **JOHN PARISH**, Landsmen.—Escaped from Vavaoo thirteen months before Mr. Mariner, in the Hope, Capt. Chase, of New York: this is the captain that refused to take Mr. Mariner on board, stating, that he had hands enough! Jeremiah Higgins now resides at Aylesbury.

JOHN WATSON, Seaman.—Had gone to the Fiji islands with a Tonga chief, but Mr. Mariner did not hear any thing of him there.

SAMUEL CARLTON, Boatswain; **GEORGE WOOD**, Carpenter's mate; **WILLIAM SINGLETON**, Landsman; **ALEXANDER MACAY**, a boy.—Were at the island of Tonga at the time the Favourite arrived at the Hapai islands, and lost that opportunity of escape. Mr. Mariner has since heard that Samuel Carlton came away afterwards in another vessel.

JAMES WATERS, Ordinary Seaman.—Refused to leave Vavaoo on account of age and infirmities.

NICHOLAS BLAKE, Seaman; **WILLIAM BROWN**, and **THOMAS EVERSFIELD**, boys; **JOHN ROBERTS**, a black native of the island of Tortola, a boy.—Refused to leave the Hapai islands under various pretences.

WILLIAM STEVENSON, a child of two years of age, native of the Sandwich islands, the son of a Botany Bay convict, resident at Woahoo, whence the sail-maker had taken him in the Port au Prince, at the request of his father, that he might be brought to his relations in Scotland to be educated. This child was adopted by the daughter of the late king, (the widow of the late Tooitonga) and was much noticed: he probably still remains at Vavaoo, and must now be about thirteen years old, being two when he left his father.

Robert Brown, Cooper; Thomas Dawson, Seaman; Thomas Brown, Landsman; Manuel Perez, Seaman; Josep, a black.—These came away with Mr. Mariner in the Favourite; all but Thomas Brown were under the necessity of remaining in the East Indies. Thomas Brown got employment on board one of the homeward-bound vessels from China, and came to England in the same fleet with Mr. Mariner. Thomas Dawson has since been in London. 127

Mr. Mariner regrets very much not being able to furnish dates; his only method of keeping time was by cutting certain notches on certain trees (unknown to any one,) but even with such rude memoranda, he was only out in his calculation one day at the time of the Favourite's arrival.

In the ensuing pages, we shall endeavour to furnish a correct view of all the manners, customs, and sentiments of the Tonga people, that have not been mentioned, or sufficiently dwelt upon in the foregoing part of the work, and which it is hoped will be found exceedingly interesting, as offering a striking contrast to the manners, customs, and sentiments of civilized nations; and upon these subjects we shall speak in the following order: viz. Rank in society, religious, civil and professional; religion; religious ceremonies; knowledge; dress; domestic habits; pastimes; music and poetry; and lastly, language. 128

CHAPTER XVII.

000 **Preliminary observations—Rank in society—Tooitonga—Veachi—Inspired priests—The king—Nobles—Order of succession to rank—Mataboolea—Mooas—Tooas—Professional classes of society, hereditary and otherwise—Table of the order of professions—Succession to property—Old age—Female sex—Wives of chiefs—Adopted mothers—Concubines of chiefs—Arts practised by women—Children.**

128 THE rank or estimation in which individuals are held in society at the Tonga islands may be most conveniently treated of, first, under three different points of view, viz. religious, civil, and professional, with reference to their mythology, political subordination, and their arts and manufactures; and secondly, with reference to old age, female sex, and infancy. In this chapter, we propose to speak merely of rank in society, and the degree of respect due from one man to another; all which is determined in regard to every individual, by one or other, or more of the foregoing circumstances, mythology, politics, arts, age, sex, and childhood.

565 554 To divide society into distinct classes, and to discourse of the degree of rank or respect accruing to individuals, accordingly as they may

belong to one or other of these classes, would 565
be a task very difficult to execute, and perhaps 554
impossible in respect to the people of these
islands; at least, not without making numerous
exceptions and explanations, which would only
be the means of rendering the description both
tedious and complicate. For one and the same [793]
individual, (a priest,) who to-day is held in [787]
scarcely any estimation, may to-morrow, (under
the influence of the inspiration of some god,)
take place of every body present, seat himself
at the head of the cava ring, be respected as
the god himself, and his discourse attentively
listened to as oracular. Again,—the king him- [634]
self, whom one might suppose to be the greatest
person in the country, (and in fact he has the
greatest power,) is by no means the highest
noble, but must yield in point of rank to many
others. In this order of things, therefore, we 128
shall first speak of those persons to whom rank
and respect is yielded, on the score of religious
circumstances; and these are Tooitonga, Veachi,
and the priests.

We here speak of Tooitonga as if actually 643
existing in his full rank, with all the public
honours of religious estimation; but it will be
recollected, that before Mr. Mariner's departure
from Vavaoo the king had done away entirely
with all the ceremonies formerly considered

643 due to the divine character of this chief: and as this was done immediately after Tooitonga's death, his son did not succeed to this high title; so that if affairs still remain in the same state at Vavaoo, there is at present no Tooitonga, and probably never again will be; but if there should happen some violent political change, it is possible the son of the late divine chief may be raised to that honour: we therefore speak of Tooitonga as if actually existing. [551] The family name of Tooitonga is Fatafehi, and [565] the present head of the family, the only son (of legitimate rank,) is now a youth of about sixteen or seventeen years of age; his name is Fatafehi Low fili Tonga: he is still considered a chief of high rank, and has respect paid to him accordingly.

[565] Tooitonga and Veachi are both acknowledged [778] descendants of chief gods who formerly visited [776] the islands of Tonga, but whether their original mothers were goddesses or merely natives of Tonga, is a question which they do not pretend 643 to decide. Of these two personages, Tooitonga, as may be guessed from his title, is far higher in 823 rank;—the word imports chief of Tonga, which 565 island has always been considered the most 764 noble of all the Tonga islands, and from time immemorial the greatest chiefs have been accustomed to make it their principal place of re-

sidence, and after their decease to be buried there 823
in the tombs of their ancestors. This island, 643
moreover, gives name, by way of pre-eminence, 565
to all the islands taken collectively, as a capital 764
town sometimes gives name to a country; and
withal it has acquired the epithet of sacred, 103
táboo, and is thus sometimes called *Tonga táboo*, denoting its excellence; from this circumstance it is erroneously noted down in our charts Tongataboo; but *táboo* is only an epithet occasionally used.
The respect which is shewn to Tooitonga, 643
and the high rank which he holds in society, 565
is wholly of a religious nature, and is far 634
superior, when occasion demands it, to that 576
which is shewn even to the king himself; for 784
this latter, as will by and by be seen, is by no means of the most noble descent, but yields in this respect to Tooitonga, Veachi, and several families related to them; and if the king were accidentally to meet any chief of nobler descent than himself, he would have to sit down on the ground till the other had passed him, which is a mark of respect that a common peasant would be obliged to shew to any chief or *Egi* whatsoever; and for this reason the king never associates with any chief superior to himself, and always endeavours to avoid meeting them, and they in like manner endeavour to avoid him, that he might not be put to the trouble of sitting

643 down while they passed: for if any one were to
565 forego this ceremony in presence of a superior
634 *Egi*, some calamity from the gods would be expected
576 as a punishment for the omission. Sitting
784 down is with them a mark of respect, as standing
up is with us, before a superior; upon the
516 principle perhaps, that in this posture a man
576 cannot so readily attack or assassinate the person
in whose presence he is; or it may be that
in this posture lowering his height is significant
of his rank or merit being humbled in presence
of the other.

643 There are many ceremonies which characterise
the high respect and veneration shewn to
796 Tooitonga; but as in this place we are discoursing
644 of rank, not of ceremonies, the full description
of the latter must be deferred till we come to
speak of religious rites. Here we shall only
mention, in a general way, in what these ceremonies
chiefly consist.

1. The grand ceremony of *ináchi*, which is
643 performed once a year, (about the month of
796 October,) and consists in offering the first fruits
644 of the year to Tooitonga. It was supposed that
651 if this ceremony were neglected, the vengeance
[784] of the gods would fall in a signal manner upon
the people.

643 2. Peculiarity of his marriage ceremony.
796 3. Peculiarity of his burial ceremony.
644
[585]
[766]

4. Peculiarity of the mourning for his decease. 643 796

5. Tooitonga is not circumcised, as all the other men are, unless he goes to foreign islands to undergo this ceremony; nor is he tattowed. 644 [765] [304]

6. Peculiarities of speech, used in regard to Tooitonga; for instance, if the king or any chief but Tooitonga be sick, they say he is *ténga tángi*, but Tooitonga being sick, he is said to be *boolobhi:* so with many other words that are used exclusively for him, and which will be noticed hereafter. [192] [195]

These things are mentioned in this place, merely to afford an idea of the high veneration in which Tooitonga is held; for to whom but the greatest personage can such peculiarities belong? Notwithstanding his high rank, however, he has comparatively but very little absolute power, which extends in a direct and positive manner only to his own family and attendants: as to his property, he has somewhat more than the generality of the nobles, but much less than the king, who by his arbitrary sovereignty can lay claim to almost any thing. 643

Thus all that can be said in this place of Tooitonga is, that he is by far the greatest *Egi*, having the credit of a high divine original, and that all respect and veneration is therefore due to him.

565 VEACHI', as mentioned before, is another
Egi of divine original, but far from being equal
634 to Tooitonga. The king, indeed, avoids his
576 presence, the same as he would that of Tooitonga,
and always pays him the usual obeisance
796 when he happens to meet him: but he has no
peculiar marks of high respect shewn to him, as
are shewn to Tooitonga; that is to say, no ceremonies
that are, in themselves, peculiar and
different from what are shewn to other chiefs
776 by their inferiors. There is this one universal
acknowledgment, however, viz. that he is a
great chief descended from a god, that he is
next in rank to Tooitonga, and superior to
every other chief. His name has no known literal
meaning that Mr. Mariner can discover.

793 PRIESTS OR FAHE-GEHE. The term *fahe-gehe*
means split off, separate, or distinct from, and is
787 applied to signify a priest, or man, who has a
555 peculiar or distinct sort of mind or soul, differing
from that of the generality of mankind,
which disposes some god occasionally to inspire
576 him. These inspirations, of which an account
634 has been given vol. i. p. 100, frequently happen,
and on such occasions the priest has the same
565 deference and respect shewn to him as if he
643 were the god himself; if the king happen to be
776 present, he retires to a respectful distance, and
sits down among the body of the spectators, so

would Veachí, and so would even the high divine 793
chief Tooitonga, because a god is believed 787
to exist at that moment in the priest, and to speak 555
from his mouth: but at other times a priest has 565
no other respect paid to him than what his 776
own proper family rank may require. They generally [576]
belong to the lower order of chiefs, or to [634]
the matabooles, though sometimes great chiefs [643]
are thus visited by the gods, and the king himself has been inspired by Tali-y-toobo, the chief of the gods. During the time a priest is inspired he is looked on with more or less veneration, according to the rank of the god that inspires him. But more upon this subject under the head of religion.

The civil ranks of society may be thus divided; 565
How, or King; Egi, or Nobles; Matabooles; Mooas, and Tooas.

The How, or King,[A] is an arbitrary monarch, 643
deriving his right to the throne partly from hereditary 634
succession, and partly from military power, which latter he is occasionally obliged to exert to secure himself in the former. His power and influence over the minds of the people is derived from the following circumstances; viz. hereditary right; supposed protection of the gods, if he be the lawful heir; his reputation as a warrior; the nobility of his descent; and lastly, but not least, the strength

A [Mariner is here describing the office held by Finow who Mariner mistakenly thought was the Tui Kanokupolu. Finow was only a militarily powerful island governor--Analyst]

643 and number of his fighting men. He, of course,
634 possesses the greatest power of any individual;
but, in respect to rank, as before observed, he is
643 differently circumstanced. In this last parti-
634 cular, not only Tooitonga, Veachi, and priests
565 actually inspired, are superior to him, but even
several other nobles are higher in rank, not as
to office or power, but as to blood, or descent,
for nobility consists in being related either to
Tooitonga, Veachi, or the How, and the nearer
any family is related to them, the nobler it is;
those related to Tooitonga being nobler than
those equally related to Veachi, and those
related to this latter being more noble than
[576 those equally related to the How. Hence it
784 appears that there must be many *egies* more
noble even than the king himself, and to such
the king, meeting them, must shew the same
marks of respect as are usual from an inferior
to a superior: and if he were to touch any
thing personally belonging to the superior chief,
as himself, or his garments, or the mat on which
he sleeps, he becomes *tabooed*, as it is termed,
or under the prohibition to feed himself with his
own hands; or, if he does, it is at the risk of
becoming diseased, or suffering some other
calamity from the gods as a punishment: but
from this *taboo* he can readily free himself, by
performing the ceremony of *mbë-mbë*, which

consists in touching, with both hands, the *feet* 643
of the superior chief, or of one equal to him: 634
but more of these ceremonies in their proper 565
place. 576

Egi, or Nobles. All those persons are *egi*, 784
or nobles, or chiefs (for we have used these
terms synonymously), who are any way related 565
either to the family of Tooitonga, or Veachi, 784
or the How: and all, and nobody else but chiefs,
have the privilege of freeing people from the
taboo, under circumstances, and in the manner
related in the above paragraph. Tooitonga 565
and Veachi may easily be conceived sources of 634
nobility, on account of their supposed divine 643
original, and the How because he holds the 613
reins of government, and is invested with
power. The family of Finow, who is the present
How, say, that they descended neither from
Tooitonga nor Veachi, but are altogether a
distinct race: the fact, probably, is, that Finow's
family is a distant branch of one of the
others; but having at length ascended the
throne, it drew its rank and consequence more
from this circumstance than from such distant
relationship. The present Finow's father was [669]
the first of his family that came to the throne,
which he did by usurpation and expulsion of
the then reigning family. (Vide vol. i. p. 71).
The Hows before that time, as far back as they

565 have credible records, which is not more than
634 about four, or, at most, five generations, were
643 all relations of Tooitonga. At all events, this
613 is certain, that the present acknowledged fountains
of nobility are Tooitonga, Veachi, and the
king, in the order in which they here stand.
611 In every family nobility descends by the female
565 line; for where the mother is not a noble, the
593 children are not nobles; but supposing the
father and mother to be nearly equal by birth,
the following is the order in which the individuals
of the family are to be ranked, viz. the
father, the mother, the eldest son, the eldest
daughter, the second son, the second daughter,
&c., or, if there be no children, the next brother
to the man, then the sister, the second
brother, the second sister, &c. But if the woman
is more noble than the man, then her relations,
in like order, take precedence in rank,
but they do not inherit his property, as will
be seen in another place. All the children of
a female noble are, without exception, nobles.

565 The Mataboolés rank next to the chiefs; they are a sort of honourable attendants upon chiefs, are their companions, counsellors, and advisers; they see that the orders and wishes of their chiefs are duly executed, and may not improperly be called their ministers, and are more or less regarded according to the rank of

the chief to whom they are attached. They 565
have the management of all ceremonies. Their [796]
rank is from inheritance; and they are supposed
to have been, originally, distant relations
of the nobles, or to have descended from persons
eminent for experience and wisdom, and
whose acquaintance and friendship on that account
became valuable to the king, and other
great chiefs. As no son of a mataboole can assume
that rank and title till his father be dead,
the greater part of them are beyond the middle
age of life, and, as it is their business to make
themselves acquainted with all rites and ceremonies,
and with the manners, customs, and
affairs of Tonga, they are always looked up to
as men of experience and superior information*.
Some of the matabooles are adepts also at some [463]
art or profession, such as canoe-building, or superintending [767]
funeral rites: this last, though
a ceremony, the generality of matabooles do
not attend, as it is also a distinct profession.
Those few that are canoe-builders are very perfect [396]
in their art, and only make canoes for the
king, or other great chiefs. The matabooles [173]

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* The rank and office of the matabooles must be a very great advantage to the Tonga people: it may be presumed to be one great cause of the superiority of this nation over the inhabitants of the Fiji islands, the Society islands, the Sandwich islands, &c.

565 also make themselves acquainted with tradi-
173 tionary records, and hand them down to their
428 sons. When a mataboole dies, his eldest son,
or, if he have no son, his next brother, becomes a mataboole. All the sons and brothers of matabooles are mooas.

MOOAS are the next class of people below the matabooles; they are either the sons or brothers of matabooles, or descendants of the latter. As the sons and brothers of matabooles are mooas, and as no mooa can become a mataboole till his father or brother whom he is to succeed be dead, so, in like manner, the sons and brothers of mooas are only tooas, and no tooa can become a mooa till his father or brother
796 whom he is to succeed be dead. The mooas
have much to do in assisting at public ceremonies, such as sharing out food and cava under the direction of the matabooles: they sometimes arrange and direct instead of the matabooles, unless on very grand occasions, Like the latter, they form part of the retinue of chiefs, and are more or less respected according to the rank of their chiefs. Most of the mooas are professors of some art.

693 Both matabooles and mooas have the business of attending to the good order of society, to look to the morals of the younger chiefs, who are apt to run into excesses, and oppress the

lower orders (the tooas), in which case they admonish 565
them, and if they pay no attention, they [693]
report them to the older chiefs, and advise that
something should be done to remedy such evils.
They are very much respected by all classes.
Tooas are the lowest order of all, or the bulk of
the people. They are all, by birth, *ky fonnooa*, [463]
or peasants; but some of them are employed
occasionally in the various occupations of performing [431]
the tattow, cooking, club-carving, and
shaving, according to their abilities in these
respective arts, and meet with encouragement
by presents. Those tooas that are evidently related [554]
to mooas, and consequently have a chance
of becoming mooas, are respected by those who
can trace no such relationship.

Professional Class of Society.—We now 555
come to speak of those who draw respect rather 461
than rank according to their usefulness in different
arts and manufactures, more or less regarded.
Some of these, as we have before [565]
seen, are matabooles, and rank accordingly; the
greater part of them are mooas, and the remainder
of course tooas.

Among those that practise the arts there [431]
are many that do it because their fathers did
the same before them, and consequently have
brought them up to it, and these are for the
most part such as practise arts that are considered

555 ingenious, and therefore respectable; and hence
461 they have no motive sufficiently strong (unless
[431] it be sometimes laziness) to engage them to
relinquish it, particularly as they obtain presents from their chiefs for their ingenuity. There is no positive law to oblige them to follow the business of their fathers, nor any motive but the honourable estimation in which their arts are held, or their own interest, or the common custom.

555 None of them are matabooles but a few of
461 the canoe builders and the superintendants of
565 funeral rites, perhaps about a fifth or a sixth
396 part of them, and some of these are very expert
767 in cutting ornaments out of whales teeth
for necklaces, or for inlaying clubs, likewise in
[306] making clubs and spears, and other warlike instruments,
[719] which are not separate professions,
but arts practised by the canoe builders as being expert in the use of the togi or axe; at least there are no *toofoonga fono le* (inlayers of ivory), nor *toofoonga gnahi mea tow* (makers of warlike instruments), but who are also canoe builders. All the *toofoonga fo vaca* (canoe builders), and *toofoonga taboo* (intendants of funeral rites), that are not matabooles are mooas, for no person of so low a rank as a *tooa* can practise such respectable arts.

000 The remaining professions are followed both

The remaining professions are followed both
by mooas and tooas, with the exception of the 555
three following, viz. *toofoonga fy cava* (barbers 461
or shavers with shells), *tangata fe oomoo* 565
(cooks), and *ky fonnooa* (peasants), all of whom 305
are tooas. 252

Of the different professions, some are heredi- 241
tary in the way before mentioned, and some are 305
not; the latter consist of *toofoonga ta tattow* 322
(those who perform the tattow), *toofoonga tongi acow* (club carvers, or engravers of the handle, not inlayers); and *toofoonga fy cava* (barbers). The arts followed by these are not hereditary, for they are not of that respectability to engage a man to follow any of them because his father did the same: they are practised by any one who has a natural turn that way.

But the two lowest of all, viz. the cooks and 555
peasants, are such by inheritance, for the chiefs 461
in whose service they may be necessarily re- 565
quire their services, and their children naturally 252
succeed them, for neither of these arts require 241
any great talent to learn; every body knows how to cook and till the ground in a tolerable degree; but those who are born to no better fate have no alternative left them, they must follow these necessary employments as the business of their life, if their chiefs command them; and to such alone the terms cook and
peasants are here applied. The cook is some- 357

555 what the superior; he sees to the supplying of
461 provisions, takes care of the store-house, looks
565 to the thatching and fences of the dwelling-house,
252 occasionally gives an eye to the plantation,
[241] and sometimes works upon it himself. The
[357] head cook is generally not a little proud of
himself, and is looked on with some respect by the cooks below him and the common peasants.

The term cook is frequently applied to a man though he be not a cook, to signify that he is of very low rank: for although a cook belonging to a chief may give himself many airs, and be thought something of by the common tooas about him; yet if there be a company of peasants together, he that has the least to boast of in respect of family connexions is sure to be made the cook, and as it were servant to the rest.

The following then will be the order in which
555 the different professions will stand as to the re-
461 spect they may command in society:—all in-
565 dividuals are not, however, esteemed according to their profession, but according to their abilities in it; for a clever man in one art will be sometimes more esteemed than a man of mo-
[252] derate abilities in a higher. In this arrange-
[241] ment the cooks are placed before the peasants, because the cooks of chiefs generally have to overlook them.

Hereditary.	*Toofoonga fo vâca*; canoe-builders.	Followed both by *mataboolés* and *mooas*.	555 461
	Toofoonga fono le; cutters of whale-teeth ornaments.		565
	Toofoonga taboo; superintendants of funeral rites.		[396] [306]
	Toofoonga ta maca; stone-masons, or makers of stone vaults.	Followed both by *mooas* and *tooas*.	[767] [324]
	Toofoonga jia cubenga; net-makers.		[286]
	Toofoonga toty ica; fishermen.		[226]
	Toofoonga langafalle; large house-builders.		[331]
Hereditary or not.	*Toofoonga ta tattow*; those who perform the tattow.		[305]
	Toofoonga tongi acow; club-carvers.		[322]
	Toofoonga fy cava; barbers or shavers with shells.	Followed only by *tooas*.	[306]
Hereditary.	*Tangata fe oomoo*; cooks.		[252]
	Ky fonnooa; peasants.		[241]

Property in these islands, as may easily be conjectured, consists principally in plantations, houses, and canoes, and the right of succession to it is regulated by the order of relationship, as given under the head of Nobles, p. 83, so in like manner is the right of succession to the throne. 421 428

Having now given a view of the rank of individuals in society, with reference to religion, civil government, and professional occupations; we have now to consider it in respect to old age, sex, and childhood. 128

Old persons of both sexes are highly reve- 888

888 renced on account of their age and experience,
insomuch that it constitutes a branch of their
first moral and religious duty, viz. to reverence
the gods, the chiefs, and aged persons; and
consequently there is hardly any instance in
these islands of old age being wantonly insulted.

Women have considerable respect shewn to
562 them on account of their sex, independent of
the rank they might otherwise hold as nobles.
They are considered to contribute much to the
comforts and domestic happiness of the other
sex, and as they are the weaker of the two, it is
thought unmanly not to shew them attention
and kind regard; they are therefore not subjected
to hard labour or any very menial work.
562 Those that are nobles rank like the men according
565 to the superiority of their relationship. If
a woman not a noble is the wife or daughter of
562 a mataboole, she ranks as a mataboole; if she
565 be a noble, she is superior in rank to him, and
593 so are the children male and female; but in
576 domestic matters she submits entirely to his
arrangements; notwithstanding this, however,
she never loses the respect from her husband
due to her rank, that is to say, he is obliged to
perform the ceremony of *mo'ë-mo'ë* before he
[784] can feed himself. If the husband and wife are
both nobles of equal rank, the ceremony of

moë-moë is dispensed with; but where there is 562
any difference the inferior must perform this 565
ceremony to be freed from the *táboo*. If a 593
woman marries a man higher in rank than herself, [576]
she always derives additional respect on [784]
that account; but a man having a wife who is a greater noble than himself acquires no additional respect from this source, but he has the advantage of her larger property.

It is a custom in the Tonga islands for women 562
to be what they call mothers to children or 597
grown up young persons who are not their own offspring, for the purpose of providing them or seeing that they are provided with all the conveniences of life; and this is often done, although their own natural mothers be living, and residing near the spot,—no doubt for the sake of greater care and attention, or to be afterwards a substitute for the true parent, in the event of her premature death; but the original intention seems not now understood, for it happens sometimes, that a young man having both his natural mother and a wife living, will take it in his head to have an adopted mother, whom he regards the same as his natural parent. If 562
a woman is the foster mother to a person superior 597
to herself, which is mostly the case, she 554
acquires no additional respect from this source 565
in society, though the adopted person be ever

562 so great a noble; but if a woman be an attend-
597 ant upon a person of consequence, some respect
554 always accrues to her on that account, because
565 it is a thing publicly known, she forming a part
of the retinue of the chief, and accompanying
him every where; whereas, the relation in which
a woman stands to her adopted son or daughter
is more a matter of private agreement and mu-
597 tual understanding. Thus, Mafi Habe, one of
the wives of Finow the first, the father of the
727 present king, was Mr. Mariner's foster mother,
appointed by the king her husband. To this person Mr. Mariner feels himself greatly indebted for a considerable portion of his intimate knowledge of the language and true customs of Tonga, in contradistinction to words and customs introduced from other islands. She would frequently take the greatest pains in teaching him the correct Tonga pronunciation, and would laugh him out of all little habits and customs, in dress, manners, and conversation, that were not strictly according to the Tonga fashion, or not considered sufficiently polished and becoming an *egi* (noble.) In all respects, and on every occasion, she conducted herself towards him with the greatest maternal affection, modesty, and propriety: she was a woman of great understanding, personal beauty, and amiable manners.

If a young girl is betrothed, or set apart to 562
be the wife or concubine of a noble higher in 565
rank than herself, she derives more respect on 584
that account, independent of what is due to her 554
own proper rank.

The women employ themselves (particularly 462
nobles) in making a variety of articles, chiefly 562
ornamental; these employments, however, are 555
considered accomplishments, not professions: 421
some of the higher class of women not only make these employments an amusement, but actually make a sort of trade of it, without prejudice to their rank; which is what the lower class of women could not do, because what *they* make is not their own property, but is done by the order of their superiors; the highest accomplishments cannot add to a woman's rank, though it does somewhat to the estimation in which she may be held, for such things, when well done, are honourable in a woman of rank. These things will be farther spoken of hereafter.

Children acquire their rank by inheritance, as 611
before observed, from the mother's side: if she 565
be not a noble they are not, and *vice versa.* If [582]
a man, however high his rank, were to have a child by a woman who is only a tooa, no matter whether they are married or not, (but indeed there is no instance of a noble marrying a tooa,) that child would not be a noble, though it were

611 known that the father was a noble; the child
565 might rank as a mooa, but not higher: on the
[582] contrary, if a woman who is a noble were to
have a child by a tooa, the child would be a
noble; but this perhaps seldom happens, for
the pride of the females would not allow of
such a low intrigue; or if such a circumstance
were to take place, the greatest care would be
858 used that it should not be known. Children
565 that are nobles are somewhat less respected, as
561 may be supposed, on account of their childhood; but then any familiarity or slight disrespect that might be shewn them would only be by nobles nearly equal or superior to them. If Finow were to see a child of superior rank approach or be brought near him, he perhaps would say, (and frequently does on such occasions,) take that child away! why do you bring him here, troubling me with the taboo? or some such abrupt expression: such language, however, would not be decorous from an inferior, unless he be of nearly equal rank, and then only by authority of his superior age.

CHAPTER XVIII.

Enumeration of the principal notions on which the religion of Tonga is founded—Traditionary account of the island of Bolotoo—Division of the gods into six classes—Names and attributes of the principal original gods—Souls of Chiefs—Souls of Mataboolės—Other Hotooas or inhabitants of Bolotoo—Hotooa Pow, or mischievous gods—The god that supports the earth—Observations upon death—Origin of the habitable earth, or rather of the islands of Tonga—Popular traditions respecting the original inhabitants of Tonga—Remarks—Another tradition respecting the same subject—Fiji story respecting an island of immortal women—Popular account of the origin of Turtles—General notion of the earth, sky, and heavenly bodies—Notions respecting the human soul and animal life—Ideas concerning the liver—The soul's immortality—Notions of the Fiji people in regard to the soul. 000

THE RELIGION of the Tonga islands rests chiefly 771
upon a belief of the following notions.

1. That there are Hotooas, gods, or superior be- 771
ings, who have the power of dispensing good 776
and evil to mankind, according to their merit, but of whose origin they form no idea, rather supposing them to be eternal.

2. That there are other Hotooas or gods, viz. 775
the souls of all deceased nobles and matabooles, who have a like power of dispensing good and evil, but in an inferior degree.

771 776 3. That there are besides several Hotooa Pow, or mischievous gods, whose attribute is never to dispense good, but petty evils and troubles, not as a punishment, but indiscriminately to whomsoever it may be, from a pure mischievous disposition.

4. That all these superior beings, although they may perhaps have had a beginning, will have no end.

771 773 5. That the world also is of doubtful origin, and co-existent with the gods; the *solid* sky, the heavenly bodies, and the ocean, being pre-existent to the habitable earth, and that the Tonga islands were drawn out of the water by the god Tangaloa, whilst fishing with a line and hook.

6. That mankind, according to a partial tradition, first came from Bolotoo, the chief residence of the gods, an island to the northwestward, and resided at the Tonga islands, by command of Tangaloa: they consisted of two brothers, with their wives and attendants, whose original they pretend to know nothing about.

771 784 7. That all human evil is inflicted by the gods upon mankind, on account of some neglect of religious duty, either in the person or persons who suffer the inflictions, or in the egi or chief whom they serve; and the contrary of good.

8. That all *egi* or nobles have souls, which exist 771
hereafter in Bolotoo, not according to their 775
moral merit, but their rank in this world, 565
and then they have power similar to the original gods, but less. The matabooles also go to Bolotoo after death, where they exist as matabooles or ministers to the gods, but they have not the power of inspiring priests: the mooas, according to the belief of some, also go to Bolotoo, but this is a matter of great doubt. But the tooas, or lower class of people, have no souls, or such only as dissolve with the body after death, which consequently ends their sentient existence.

9. That the human soul during life is not a dis- 771
tinct essence from the body, but only the 774
more etherial part of it, and which exists in 775
Bolotoo, in the form and likeness of the body, the moment after death.

10. That the primitive gods and deceased no- 771
bles sometimes appear (visibly) to mankind, 776
to warn or to afford comfort and advice: that 787
the primitive gods also sometimes come into 825
the living bodies of lizards, porpoises, and a species of water snake, hence these animals are much respected; their coming into porpoises is supposed to be for the purpose of taking care of vessels, &c.

11. That the two personages at the Tonga 771
776
643
565

771 islands known by the name of Tooitonga and
Veachi are descendants in a right line from
776 two chief gods, and that all respect and ve-
643 neration is therefore due to them.

565 12. That some persons are favoured with the
771 inspiration of the gods, by an actual existence
793 of the god for the time being, in the person
787 (the priest) so inspired, who is then capable
of prophesying.

771 13. That human merit or virtue consists chiefly
in paying respect to the gods, nobles, and
577 aged persons; in defending one's hereditary
rights; honour, justice, patriotism, friendship, meekness, modesty, fidelity of married women, parental and filial love, observance of all religious ceremonies, patience in suffering, forbearance of temper, &c.

[784] 14. That all rewards for virtue or punishments for vice happen to men in this world only, and come immediately from the gods.

771 15. That several acts acknowledged by all ci-
vilized nations as crimes, are under many
673 circumstances considered by them as matters
of indifference, such as revenge, killing a servant who has given provocation, or any body else, provided it be not a very superior chief or noble; rape, provided it be not upon a married woman, or one to whom respect is due, on the score of superior rank, from the

perpetrator; theft, except it be consecrated 771
property. 673

16. Omens are considered direct indications of
the gods to mankind: charms or superstitious 787
ceremonies to bring evil upon any one are 789
considered for the most part infallible, as
being generally effective means to dispose the
gods to accord with the curse or evil wish of
the malevolent invoker; to perform these
charms is considered cowardly and unmanly,
but does not constitute a crime.

The Tonga people universally and positively 772
believe in the existence of a large island, lying 775
at a considerable distance to the north-westward
of their own islands, which they consider to be
the place of residence of their gods, and of the
souls of their nobles and matabooles. This 824
island is supposed to be much larger than all 825
their own islands put together, to be well stocked
with all kinds of useful and ornamental plants,
always in a state of high perfection, and always
bearing the richest fruits and the most beautiful
flowers according to their respective natures;
that when these fruits or flowers are plucked,
others immediately occupy their place, and that
the whole atmosphere is filled with the most delightful
fragrance that the imagination can conceive,
proceeding from these immortal plants;

772 [824 825] the island is also well stocked with the most beautiful birds of all imaginable kinds, as well as with abundance of hogs, all of which are immortal, unless they are killed to provide food for the hotooas or gods; but the moment a hog or bird is killed, another living hog or bird immediately comes into existence to supply its place, the same as with the fruits and flowers; and this, as far as they know or suppose, is the only mode of propagation of plants and animals. The island of Bolotoo is supposed to be so far off as to render it dangerous for their canoes to attempt going there, and it is supposed moreover, that even if they were to succeed in reaching so far, unless it happened to be the particular will of the gods, they would be sure to miss it. 772 773 They give, however, an account of a Tonga canoe, which, on her return from the Fiji islands a long time ago, was driven by stress of weather to Bolotoo: ignorant of the place where they were, and being much in want of provisions,—seeing the country abound in all sorts of fruit, the crew landed, and proceeded to pluck some bread fruit, but to their unspeakable astonishment, they could no more lay hold of it than if it were a shadow; they walked through the trunks of the trees, and passed through the substance of the houses, (which were built like those of Tonga,) without feeling

any resistance. They at length saw some of 772
the hotooas, who passed through the substance 773
of their bodies as if there were nothing there: the hotooas recommended them to go away immediately, as they had no proper food for them, and promised them a fair wind and a speedy passage. They accordingly put directly to sea, and in two days, sailing with the utmost velocity, they arrived at Hamoa, (the Navigator's islands,) at which place they wanted to touch before they went to Tonga. Having remained at Hamoa two or three days, they sailed for Tonga, where they arrived with great speed, but in the course of a few days they all died, not as a punishment for having been at Bolotoo, but as a natural consequence; the air of Bolotoo, as it were, infecting mortal bodies with speedy death. The hotooas are supposed 776
to have no canoes, not requiring them; for if they wish to be any where, there they are the moment the wish is felt.

The Hotooas, or supernatural intelligent beings, may be divided into classes.

1. The original gods.
2. The souls of nobles, that have all attributes 776
in common with the first, but inferior in 775
degree.
3. The souls of matabooles, that are still in-

776 [775] ferior, and have not the power, as the two first have, of coming back to Tonga to inspire the priests, though they are supposed to have the power of appearing to their relatives.

4. The original attendants, or servants, as it were, of the gods, who, although they had their origin, and have ever since existed in Bolotoo, are still inferior to the third class.
5. The Hotooa Pow, or mischievous gods.
6. Moooi, or the god that supports the earth, and does not belong to Bolotoo.

The first class, or original hotooas, are supposed to be rather numerous, perhaps about three hundred; but the names of very few are known, and those only to some of the chiefs and matabooles; for it may easily be supposed that, where no written records are kept, only those whose attributes particularly concern the affairs of this world should be much talked of; as to the rest, they are, for the most part, merely tutelar gods to particular private families, and having nothing in their history at all interesting, are scarcely known to any body else.

[346] [778] Several of these primitive hotooas have houses dedicated to them; the houses are built in the usual style, but, generally, somewhat more care is taken, both in building them, and keeping

them in good order, decorating their inclosures 776
with flowers, &c. About twenty of the gods 346
have houses thus consecrated to them, some 778
having five or six, others one or two. The fol-
lowing are the names and attributes of the prin- 776
cipal gods.

Ta'li-y-Toobo'; (the literal meaning of this
name, from which nothing can be deduced, is
Wait there, Toobo!) He is the patron of the How [643]
and his family, not of Finow in particular, who [634]
is the present king, but of any one who may be
king. He is also god of war, and is consequently
always invoked in time of war by the How's
party: in time of peace he is also occasionally
invoked for the general good of the nation, as
well as for the particular interest and welfare
of the How's family. He has four houses de- [346]
dicated to him in the island of Vavaoo; two at
the small island of Lefooga, one at Haano, one
at Wiha, and two or three others of smaller im-
portance elsewhere. He has no priest, unless [793]
it be the How himself, whom he sometimes in- [643]
spires: but it has happened that a How, during [634]
his whole reign, has not been inspired. [787]

Too'i fooa Bolo'too; the literal meaning of
this is, "*Chief of all Bolotoo*;" from this name
one would suppose him to be the greatest god
in Bolotoo, but he is inferior to the one before
mentioned; how he came by this name the na-

776 tives themselves can give no account; the only
answer they make is, that such is his proper
name. Although he is the god of Bolotoo, he
is inferior to Tali y Toobo, insomuch that they
scarcely make a comparison between them; if
you ask them whether Tooi fooa Bolotoo is a
great god, they will answer, "Yes, he is a very
"great god." "Is Tali y Toobo a greater
"god?" "Yes, much greater." "How great,
"then, is Tali y Toobo?" "He is a great
"chief, from the top of the sky down to the
[565] "bottom of the earth!" He^A is also the god of
rank in society, and in this quality he is often
[782] invoked by the heads of great families, as the
king, and other great nobles, on occasion of
[778] sickness, or other family troubles. He has
several houses dedicated to him; three or four
at Vavaoo, one at Lefooga, and a few at other
[793] islands. He has three or four priests, whom
he occasionally inspires; at least Mr. Mariner
[787] is acquainted with three or four, but perhaps
there are others.

HIGOOLE'O (no literal meaning that we can
[643] discover, unless *igoo leo*, to guard the tail); a
very high god, regarded principally by Tooi-
[793] tonga's family. He has no priest, nor any
[778] house, and is supposed never to come to Tonga.
The natives are uncertain about his attributes.

[634] TOOBO TOTY, literally, *Toobo the mariner*.

A [the god Too'i fooa Bolo'too--Analyst]

He is the patron of Finow's family, also the god 776
of voyages: in the first quality he is often in- [634]
voked by Finow; in the second quality he is
often invoked by chiefs, going upon any mari-
time expedition; also by any body in a canoe
during a voyage. He is not the god of wind, [778]
but is supposed to have great inflence with that
god; his chief power is extended to the pre-
servation of canoes from accidents: this god
has several houses dedicated to him, chiefly at
Vavaoo and the contiguous isles. Mr. Mariner [793]
only knew one priest belonging to him, but he,
perhaps, has several. It will be recollected, in 634
the former part of the history, at the time when 793
Finow's daughter was so ill, that this priest, 787
when inspired, foretold that either Finow or his
daughter must die, as decreed in Bolotoo: in 763
consequence, Finow, after his daughter's death, 661
was so exasperated with his god, Toobo Toty', 784
for not making arrangements among the gods
more favourable to him, that he vowed to kill
his priest: this sacrilegious intention was, how-
ever, prevented by his own death, which hap-
pened as a judgment on him, according to the
people's notions. Vide vol. I.[A]

ALA'I VA'LOO; (*Alai*, no discoverable mean- 776
ing; *Valoo*, the number eight); a god that pa- 634
tronizes the How's family, but is particularly
the patron god of Tóe Oomoo, the late king's
aunt. This god is now and then invoked by

A [See 2: Mariner, category 116, pp. 350-378--Analyst]

776 the king's family, but very frequently by Tóe
634 Oomoo. He[A] has a large consecrated fencing
at Ofoo, one of the islands in the vicinity of
778 Vavaoo: he has, at least, one priest, and is
793 very frequently consulted in behalf of sick persons.
787

755 A'LO A'LO; literally, *to fan*. God of wind
and weather, rain, harvest, and vegetation in
776 general. This god is generally invoked about
821 once a month, if the weather is seasonable, that
it may remain so; if the weather is unseasonable, or destructive on shore by excessive wind
or rain, he is invoked every day. A'lo A'lo is
not the god of thunder and lightning, of which,
indeed, there is no god acknowledged among
them, as this phenomenon is never recollected
to have done any mischief of consequence. In
boisterous weather at sea, the superior god
Toobo Toty', the protector of canoes, and other
sea gods, are always invoked in place of A'lo
776 A'lo. About the time when the yams are full
796 grown (near the latter end of December), the
241 ceremony of *tow tow* begins, consisting in an
offering of yams, and other provisions, to the
god A'lo A'lo. This ceremony is repeated every
ten days, for eight times successively, as will be
described under the head of religious rites.
776 This god has only two houses dedicated to him,
778 one at Vavaoo, and the other at Lefooga: he
793 has also two priests, one at each place.

A [the god Ala'i Va'loo--Analyst]

Too'i Bolo'too; literally, *chief of Bolotoo.* 776
This and the three following gods are all minor [823
gods of the sea and of voyages, and protectors 734
of Finow's family. Notwithstanding his name,]
he is inferior to all the gods mentioned before
him; but much upon an equality with the three
following. He has two houses dedicated to him [778
at Vavaoo, and one at Lefooga; none elsewhere 793
that Mr. Mariner knew of: he has, perhaps,]
two or three priests.

Ha'la A'pi A'pi; literally, *a road crowded.* He has the same attributes as Tooi Bolotoo. Mr. Mariner knows of no house dedicated to [778] him. He has one priest. [793]

To'gi Oocumme'a; literally, *an iron axe.* The same attributes as the above.

Toobo' Boo'goo; literally, *Toobo the Short.* The same attributes as the above.

Tangalo'a; god of artificers and the arts: [778
doubtful if he has any house dedicated to him: 793
has several priests, who are all carpenters. It 322
was this god that brought the Tonga islands 773]
from the bottom of the sea, whilst fishing.

Such are the names and attributes of the chief primitive gods; next to those in rank and power come the souls of nobles.

Souls of Egies, or Nobles: of these there 775
must be a vast number. Their attributes are 769
similar to those of the primitive chief gods: [787]

775 they have the power of inspiring priests, and of
769 appearing in dreams and visions to their relatives
[781] and others. They have no houses dedicated
to them, but the proper places to invoke
[778] them are their graves, which are considered
sacred, and are therefore as much respected as
775 consecrated houses. Their names are the same
776 as they had whilst living, and they hold the
[784] same rank mutually among themselves as they
held during their mortal existence; and whether their deeds were good or evil during their life, is a circumstance that does not at all affect their state in Bolotoo, all punishments for crimes being supposed to be inflicted by the primitive gods upon men during their lifetime; in which inflictions the second class of gods have a proportional
[821] power with the first. As many of
these souls of nobles have had strong warlike dispositions in this world, it might be supposed that they waged war against one another in Bolotoo; but this is not the case, for, in that state of existence, their understanding is much more clear than in this world, enabling them to discern what is right, and disposing them to choose it in preference to what is wrong: not but what they, and even the primitive gods, have verbal disputes, but which, from the clearness of their intellect, and the justice of their views, are supposed to be managed with divine

temperance; but as the temperate discussion of 775 gods may appear awful violence to weak-minded 776 man, so it is not to be wondered that such disputes at Bolotoo should produce thunder and 821 lightning at Tonga; as happened in the discussion among the gods respecting the fate of Finow and his daughter. (Vide vol. 1.)[A]

The Souls of Matabooles come next: of 775 these little need be said; they hold the same name and rank as during their life. They have [787] not the power of inspiring priests; they cannot [782] punish nor reward mankind, at least by any direct [769] influence; though their friends and relatives sometimes beg their intercession with the higher gods, in behalf of their health, or prosperity, &c. They have no houses dedicated [778] to them; they sometimes appear to their friends. Some of them are tutelar gods, and protectors of the *tooas*, or lower orders, which they are, as it were, by permission.

The Attendants, or Servants of the Primitive Gods. 776 These, like the gods to whom they belong, are original inhabitants of Bolotoo. They are considered of less quality than the souls of matabooles. They have no power in Tonga, and if they go there they cannot manifest themselves. Their number is supposed to be immense.

The Hotooa Pow, or mischievous Gods.—

[A] [See 2: Mariner, category 116, pp. 350-378--Analyst]

776 Of these there are perhaps several in number,
but only five or six are supposed to be particularly
active; and from their disposition to
plague mankind, they reside more frequently at
[171] Tonga than at Bolotoo. They are accused of
being the cause of all the petty inconveniences
and troubles of life: and at Hamóa (or the Navigator's
islands), they have an idea which is
very convenient to the reputation of the females,
that some of these *hotooa pow* molest
them in their sleep, in consequence of which
there are many supernatural conceptions: at
Tonga, however, the matter is never carried to
[793] that extent. These *hotooa pow* have no priests,
[778] have no houses dedicated to them, nor are they
ever invoked. All the great misfortunes of life,
[782] as before noticed, are special inflictions from
[784] the gods for the crimes of men: whereas the
[828] mischievous tricks played by the *hotooa pow* are
for their own whim and delight; they lead travellers
astray, trip them up, pinch them, jump
upon their backs in the dark, cause the nightmare
and frightful dreams. They are never
seen.

[823] Móoooi—A god that supports the earth, the
earth lying on him, he being prostrate. This,
as may be supposed, is a very gigantic being,
greater in personal bulk than any of the others.
[787] He never inspires any body, nor ever leaves

his situation. He has no house dedicated to 776
him. When an earthquake happens, it is supposed [787]
that this god, feeling himself in an uneasy [778]
posture, is endeavouring to turn himself [823]
about; and, on such occasions, the people give loud shouts and beat the ground with sticks, which is supposed to have the effect of making him lie still. They have no idea of what he lies on, nor ever make any enquiries about it; and say it would be folly to do so, for who can go there and see? 565

Such is the account they give of their gods, 761
and the respect which they pay to these imaginary [771]
beings is so great and so universal, that [784]
scarcely any instance is known of downright
impiety; and indeed they have very strong motives [753]
to keep them in proper order in this respect, [763]
founded in their firm and fixed belief, that all human miseries are the consequent punishment of crimes, and that acts of atrocity are most frequently punished by disease and death; and this risk of premature death among the tooas in particular must have a frightful aspect, as they consider the termination of life as the termination of their existence altogether. With respect to the chiefs indeed, to whom death is only a change to a better life, this apprehension may not take quite so strong a hold; nevertheless, life is always sweet, there are al-

565 ways some purposes of ambition or enjoyment 761 yet to be satisfied; and when death does come, it is rather to be wished for in the field of battle than prostrate on a mat, overcome with pain and disease, in the midst of one's friends and relatives weeping and lamenting.

The next subject in order to speak of, is the 773 origin of the habitable earth, which, according to their notions, vague as they are, is as follows:—It is believed that originally there was no land above the water but the island of Bolotoo, which, like the gods, the heavenly bodies, and the ocean, has probably always been. One day Tangaloa, the god of arts and inventions, went forth to fish in the great ocean, and having from the sky let down his hook and line into the sea, on a sudden he felt a great resistance: believing that he had caught an immense fish, he exerted his strength, and presently there appeared above the surface several points of rocks, which increased in number and extent the more he drew in his line: the rocky bottom of the ocean, in which it was now evident his hook had caught, was thus fast advancing to the surface, so as to have made one vast continent; when unfortunately the line broke, and the islands of Tonga remain to shew the [823] imperfection of Tangaloa's attempt. The rock in which the hook was fixed was already above the

surface, and is to be seen to this day in the 113
island of Hoonga, where they shew the very 823
hole where it caught. The hook was in the
possession of the Tooitonga family till about 643
thirty years ago, when it was accidentally burnt along with the house in which it was kept."

Tangaloa having thus discovered land, by the divine influence of himself and other gods it was soon replete with all kinds of trees, herbs, and animals, such as were in Bolotoo, but of an inferior quality, and subject to decay and
death. Being now willing that Tonga should 113
also be inhabited by intelligent beings, he com- 539
manded his two sons thus*: "Go, and take with you your wives, and dwell in the world at Tonga: divide the land into two portions, and dwell separately from each other. They departed accordingly. The name of the eldest was Toobó, and the name of the youngest was Váca-aców-oóli, who was an exceeding wise young man; for it was he that first formed axes, and invented beads, and cloth, and looking-glasses. The young man called Toobó acted very differently, being very indolent, sauntering about and sleeping, and envying very much the works of his brother. Tired at length with begging his

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[*] The following story is as nearly as possible a *literal* translation of the language in which they tell it.

“goods, he bethought himself to kill him, but concealed his wicked intention; he accordingly met his brother walking, and struck him till he was dead. At that time their father came from Bolotoo with exceeding great anger, and asked him, Why have you killed your brother? Could not you work like him? Oh thou wicked one! begone! go with my commands to the family of Váca-acow-ooli; tell them to come hither. Being accordingly come, Tangaloa straightway ordered them thus: Put your canoes to sea, and sail to the east, to the great land which is there, and take up your abode there. Be your skins white like your minds, for your minds are pure; you shall be wise, making axes, and all riches whatsoever, and shall have large canoes. I will go myself and command the wind to blow from your land to Tonga; but they (the Tonga people) shall not be able to go to you with their bad canoes.

“Tangaloa then spoke thus to the others:—You shall be black, because your minds are bad, and shall be destitute; you shall not be wise in useful things, neither shall you go to the great land of your brothers; how can you go with your bad canoes? But your brothers shall come to Tonga, and trade with you as they please.”

Mr. Mariner took particular pains to make 727
enquiries respecting the above extraordinary 124
story, with a view to discover whether it was 773
only a corrupted relation of the Mosaic account; 184
and he found that it was not universally known
to the Tonga people. Most of the chiefs and
matabooles were acquainted with it, but the
bulk of the people seemed totally ignorant of it.
This led him at first to suspect that the chiefs
had obtained the leading facts from some of
our modern missionaries, and had interwoven it
with their own notions; but the oldest men affirmed
their positive belief that it was an ancient
traditionary record, and that it was founded
in truth. It seems strange that they should 773
believe an account which serves so much to degrade
them, and makes even their very chiefs 829
to be descendants of bad men, cursed by their
father with the evils of poverty and ignorance.
Nevertheless, they readily own the superiority
of the Papalangies, not only in knowledge, but
disposition to do good; but, on the other
hand, they do not as readily confess themselves
to lie under a malediction: on the contrary,
they maintain that they are far superior to us in
personal beauty, and though we have more instruments
and riches, they think that they
could make a better use of them if they only
had them in their possession. Of the chiefs 773

773 and matabooles who related the foregoing account,
some believed it firmly, others left it as
they found it, none positively disbelieved it.
773 Mr. Mariner related to them our scriptural and
traditionary account of Cain and Abel, and ex-
727 pressed his opinion, that they must have re-
124 ceived their information either from the missionaries,
or from some Papalangi at an early
period, whom accident had thrown among
them; but some still persisted that it was an
original tradition of their own, whilst others
owned there was so great a similarity between
the two accounts, that they were disposed to
believe they had received theirs from us, perhaps
two or three or four generations back.
773 But such things do not very often form a subject
[521] of conversation among them; consequently
their knowledge and belief of these matters (as
they have no writings) become very vague, incongruous,
and uncertain.

They have several other accounts of the origin
538 of mankind, or rather of the first inhabitants
of Tonga; but most of them are not only
ridiculous but very confused and indeterminate,
and, as Mr. Mariner believes, many are of no
greater antiquity than the present generation,
and invented perhaps for the purpose of passing
away time for lack of better conversation, most
of the natives being very fond of inventing

tales for amusement, like the continental nations west of them, but very void of the poetic elegance of those nations. The account that is more universally known and believed, which is the least inconsistent with their general notions, and probably the most ancient, is the following:— 773 [538] 773 539

"At a time when the islands of Tonga were "already existing, but not yet peopled with in-"telligent beings, some of the minor gods of "Bolotoo being desirous to see the new world "(which Tangaloa had fished up), put to sea, "about two hundred in number, male and fe-"male, in a large canoe, and arrived at the "island of Tonga. They were so well pleased "with the novelty of the place that they deter-"mined to remain there, and accordingly broke "up their canoe to make small ones of it; but "in a few days two or three of them died;— "this phenomenon alarmed all the rest, for "decay and death was what their notion of their "own immortality did not lead them to expect. "About this time one of them felt himself "strangely affected, and by this he knew that "one of the superior gods was coming from "Bolotoo to inspire him; in a little time he "was actually inspired, and was told that the "chief gods had decreed, that as they had "come to Tonga, and had breathed the air of

773 "the place, and had fed upon the produce of
539 "the place, they should become mortal, and "people the world with mortal beings, and all "about them should be *méa máma*[*]. Upon "this they were all exceedingly grieved, and "were sorry they had broken up their canoe, "but they made another, and some of them put "to sea with the hope of regaining the island of "Bolotoo; in which endeavour, if they succeeded, they were to come back and fetch "their companions: but they looked in vain "for the land of the gods, and were obliged to "return sorely afflicted to Tonga."

In the above story there is a little inconsist-
773 ency in respect to the gods coming from Bolo-
776 too in a canoe; for the gods are generally understood to have no canoes, not requiring them,—for the moment they wish to be any where, their wish is accomplished without any further trouble, which is a mode of conveyance far superior to any of our inventions, either ancient or modern.

773 The Tonga people have also a story among
777 them, respecting an island of immortal women existing somewhere to the north-west of Fiji;

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[*] Things of this world, mortal, subject to decay and death, in contradistinction to *méa hotoóa*, things of the other world (Bolotoo), or land of *hotoóas*, immortal, and always flourishing.

but this is suspected to be rather a Fiji tale than 773
a tradition of their own, and consequently is [177]
not much believed among them. These immortal
women are considered to be *hotoous*; [776]
but they are thought to have all the passions and propensities properly belonging to women of this world, insomuch that it is dangerous for canoes to put in there; not that the crew would be positively ill-treated by these fair goddesses, but too much kindness sometimes destroys as effectually, though perhaps not so quickly, as too much severity. It is reported that a Fiji canoe was once driven there by a gale of wind: the men landed, and were charmed with the truly kind reception they met with; but in a day or two, finding the climate much too warm for their constitution, they wisely betook themselves again to their canoe, and with some difficulty reached the Fiji islands, bringing sundry marvellous accounts of the nature of the country, and the reception they met with. This story is prevalent, 773
not only at Tonga and Fiji, but also at Hamoa 171
(the Navigator's island.) Some of the Fiji people believe it: the Hamoa people doubt it very much; and the generality of the Tonga people deny it altogether.

The natives of the Tonga islands have a traditionary 773
story respecting the origin of turtles; 825

775 825 and as we are here discoursing about their notions of the world, which in some measure involve their knowledge of natural history, it ought properly to be told in this place.

A considerable time after the existence of mankind at Tonga, a certain god, who lived in the sky, and whose name was Langi, received a command from the superior gods of Bolotoo to attend a grand conference, shortly to be held at the latter place, on some point of universal importance. Now it happened that the god Langi had several children*; among others, two daughters, beautiful young goddesses, who were of an age in which vanity and the desire to be admired was beginning to be a very strong passion, and consequently they had often expressed their wish to see the islands of Tonga, and to visit the people that dwelt there; but their father was too wise readily to give his consent. Business of importance, however, now demanded his absence from the sky; but being fearful that his inexperienced daughters might in the mean time descend to Tonga, he gave them the strictest commands not to leave their celestial residence till his return; and as a motive for their obedience, he promised to

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776 * It would appear from this that the gods are supposed to have children, nevertheless Mr. Mariner believes that this is not consistent with the general opinion of the natives.

conduct them, when he came back, to Tonga, and gratify their wish with safety to themselves. With a view to strengthen his injunctions, and better to ensure their compliance, he represented in lively colours the many dangers they would subject themselves to, by infringing upon his commands: in the first place, he told them that the Hotooa Pow (mischievous gods), who resided at Tonga, would take every opportunity to molest them, and to throw difficulties and dangers in their way. Besides which, there were other evils of greater consequence to fear; for they were so beautiful (he told them), that the men of Tonga would furiously fight among themselves to obtain them for their wives, and that the quarrels occasioned by them would, no doubt, offend the superior gods of Bolotoo; and he (Langi) should thereby get into disgrace. The two goddesses having promised obedience to their father's orders, he descended with speed to Bolotoo. He had scarcely left the sky, when they began to reason together on what he had told them: one said to the other, our father has only promised to take us to Tonga that he may keep us here till he come back; for has he not often promised us the same thing and never fulfilled his word? True; said the other, let us go to Tonga by ourselves for a little time, just to look at the *máma* people, 773 825 and we will return before he shall know any thing of it; besides, (said both of them together) has he not told us that we are more beautiful than the women of Tonga? Yes! let us go immediately to Tonga and be admired, for in the sky there are many other goddesses nearly as beautiful as ourselves, and we are scarcely noticed. Upon this they descended together to the island of Tonga, and, having alighted in a lonely place, they walked towards the *mooa*, discoursing as they went on the homage that was soon to be paid to their charms. When they arrived at the *mooa*, they found the king and all his chiefs and principal people engaged in some grand ceremony of rejoicing, and were then drinking their cava. The moment they arrived all eyes were turned upon them, and all hearts, except those that envied, were filled with admiration and love. The young chiefs vied with each other in showing them the most signal attentions*; they already began to be

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[562 171] * It is not the least remarkable trait in the character of the Tonga people, that on almost all occasions they shew very marked attention to females; and we believe that among all the different clusters of islands in the South Seas, the natives of these are singular in this respect. The women of Tonga are not obliged to labour to procure the necessaries of life for their idle husbands: the men work; the women do chiefly those offices that are requisite for domestic comfort, and for the promotion of health and cleanliness,

jealous of each other; they left off drinking cava, and the whole assembly was put in confusion. At length the young men began to quarrel among themselves, but the king, to settle all disputes, by virtue of his superior power took them home to his own residence: the sun had scarcely set, however, before certain chiefs, with a strong armed force, rescued them from the king's house: the whole island was soon in a state of confusion and alarm, and early the following morning a bloody war was commenced. In the mean time the gods of Bolotoo heard what was going forward at Tonga, and they immediately with great indignation charged poor Langi with being the cause of these disturbances: this god said in his defence, that he had ordered his daughters to remain at home, but unfortunately they were disobedient children. He immediately left the synod of gods, and flew with all speed to Tonga, where he found that one of his daughters, by having eaten of the productions of the place, had deprived herself of immortality, and was already dead. The loss of his daughter enraged him to the utmost extreme; he sought for the other, and, seizing her by the hair, he severed her head from her body: the head he threw into the sea, and flew, with rage and disappointment, back to the sky. The head in a short

773 time turned into a turtle, and was the origin
825 and source of all the turtle now found in the
world.

This story obtains almost universal credit at
262 the Tonga islands; in consequence, turtles are
784 considered as almost a prohibited food, at least
[753] very few will venture to eat them without first
offering a portion to some god, or sending some
to any chief that may be at hand: and there
are many that will not eat turtle on any account, being fearful of its producing enlarged livers, or some such visceral complaint. It is not supposed, however, to be so likely to have a bad effect upon great chiefs, as they approach so near in rank and character to the gods themselves.

Such are their principal notions respecting
773 the origin of things. As to the first formation
of the solid sky (as they deem it), or the island of Bolotoo, or the gods themselves, they pretend to form no idea, and never think of agitating the question, whether they are eternal, or whether they had a beginning, deeming all such speculations as vain and fruitless; for who, say they, can remember, or who has been
[538] there to see? They have no legends or tales
[171] that seem to resemble those of the Society
islands, as related by Captain Cook.

823 Respecting the earth, their notion is, that it

has a flat surface, ending abruptly, which the 823 sky overarches. If you ask them why the sea does not run over, the answer will be, "How "can I tell? I have never been there to see; "there are rocks, or something to border it, "probably." With regard to the sun and 821 moon, they pass through the sky, and come back some way, they know not how. As to the spots in the moon, they are compared to the figure of a woman sitting down and beating *gnatoo:* when the moon is eclipsed, they attribute the phenomenon to a thick cloud passing over it: the same with the sun.

Respecting the human soul, in particular, 774 they imagine it to be the finer or more æriform part of the body, and which leaves it suddenly at the moment of death; and it may be conceived to stand much in the same relation to the body as the perfume and more essential qualities of a flower do to the more solid substance which constitutes the vegetable fibre. They have no proper word to express this fine [828] ætherial part of man: as to the word *loto*, though it may be sometimes used for this purpose, yet it rather means a man's disposition, inclination, passion, or sentiment. The soul is [826] rather supposed to exist throughout the whole extension of the body, but particularly in the heart, the pulsation of which is the strength

774 and power of the soul or mind. They have no
826 clear distinction between the life and the soul, but
they will tell you that the *fotomanava* (the right
826 auricle of the heart) is the seat of life. They
828 form no idea respecting the use of the brain,
unless it be, perhaps, the seat of memory; (they
have a distinct word for memory, *manatoo* :) they
derive this notion from the natural action of
putting the hand to the forehead, or striking
the head gently when trying to remember any
[763] thing. The liver they consider to be the seat
of courage, and they pretend to have remarked
(on opening dead bodies), that the largest
livers (not diseased), belong to the bravest
826 men. They also say they have made another
[827] observation respecting this viscus, viz. that, in
left-handed people, it is situated more on the
left than on the right side; and, in persons
that are ambidexter, it is placed as much on
one side as on the other. They are very well
acquainted with the situation of all the principal
viscera.

565 They acknowledge that the *tooas*, or lower
774 order of people, have minds or souls; but they
775 firmly believe that their souls die with their
bodies, and, consequently, have no future existence. The generality of the tooas, themselves, are of this opinion, but there are some
who have the vanity to think they have immor-

tal souls as well as matabooles and chiefs, and 565
which will live hereafter in Bolotoo. There 774
seems to be a wide difference between the opi- 775
nions of the natives in the different clusters of
the South Sea islands respecting the future ex- 775
istence of the soul. Whilst the Tonga doctrine 171
limits immortality to chiefs, matabooles, and at [565]
most, to mooas, the Fiji doctrine, with abundant liberality, extends it to all mankind, to all brute animals, to all vegetables, and even to stones and mineral substances. If an animal or a plant die, its soul immediately goes to Bolotoo; if a stone or any other substance is broken, immortality is equally its reward; nay, artificial bodies have equal good luck with men, and hogs, and yams. If an axe or a chisel is worn out or broken up, away flies its soul for the service of the gods. If a house is taken down, or any way destroyed, its immortal part will find a situation on the plains of Bolotoo: and, to confirm this doctrine, the Fiji people can shew you a sort of natural well, or deep hole in the ground, at one of their islands, across the bottom of which runs a stream of water, in which you may clearly perceive the souls of men and women, beasts and plants, of stocks and stones, canoes and houses, and of all the broken utensils of this frail world, swimming, or rather tumbling along one over the other pell-mell into the regions of immortality. Such is the Fiji philosophy, but

775 the Tonga people deny it, unwilling to think
771 that the residence of the gods should be encumbered
with so much useless rubbish. The natives
of Otaheite entertain similar notions respecting
these things, viz. that brutes, plants,
and stones, exist hereafter (see Captain Cook's
Voyage), but it is not mentioned that they extend
the idea to objects of human invention.
[124] Mr. Mariner is not acquainted with the notions
of the Sandwich islanders upon these subjects:
what we have related respecting those of the
Fiji people he obtained from Fiji natives resident
at Vavaoo, from Tonga people who had
visited the Fiji islands, and from the natives of
Pau, when he was there.

775 The human soul, after its separation from
the body, is termed a *hotooa* (a god or spirit),
565 and is believed to exist in the shape of the
body; to have the same propensities as during
life, but to be corrected by a more enlightened
understanding, by which it readily distinguishes
good from evil, truth from falsehood, right from
wrong; having the same attributes as the original
gods, but in a minor degree, and having
its dwelling for ever in the happy regions of
Bolotoo, holding the same rank in regard to
other souls as during this life: it has, however,
the power of returning to Tonga to inspire
priests, relations, or others, or to appear in
dreams to those it wishes to admonish; and

sometimes to the external eye in the form of a 775
ghost or apparition: but this power of re-appearance 565
at Tonga particularly belongs to the
souls of chiefs, rather than of mataboolės. It was 775
thought that Finow the first was occasionally 634
visited by a deceased son of his, not visibly, but 727
announcing his presence by whistling. Mr.
Mariner once heard this whistling, as he was
with the king and some chiefs in a house at
night lying on their mats: it was dark, and
the sound appeared to come from the loft of
the house. Mr. Mariner thinks this to have
been some trick of Finow's. The natives believed
it to be a spirit. It is to be observed 198
that they consider it *taboo* to whistle, as being 784
disrespectful to the gods. It has already been 776
stated, that the gods are believed sometimes to
enter into the bodies of lizards, porpoises and 775
water snakes; but this power belongs only to
the original gods, not to the souls of chiefs.

There is no future place of existence for the 775
souls of men but Bolotoo, and, consequently, 784
no state of future punishment; all rewards for
virtue, and punishments for vice, being inflicted
on mankind in this world, as before noticed.
When Mr. Mariner acquainted some of 727
them with the Christian doctrine of eternal punishment, 829
they said that it was "very bad indeed
for the Papalangies."

CHAPTER XIX.

000 Farther particulars respecting the divine chiefs Tooitonga and Veachi: respecting the priests—General remarks on the moral notions and habits of the people—The first principles which in them constitute the foundation of virtue—References to Toobo Nuha, Hala A'pi A'pi, and others—Farther habits of practical liberality—The principle of respect and veneration to the gods, chiefs, parents, and aged persons—Defence of hereditary rights, and love of country—Instances of the principle of honour: instances of the contrary: remarks: conclusions—Their liberal opinions of one another, and of European nations, with references—Humanity—General observations on the virtue of chastity—Investigation of the proportion of married women—Conduct of the married women—Conduct of the unmarried women: of the married men: of the unmarried men—General view of society, as far as their notions respecting chastity are concerned—Conclusions upon this subject—Remarks.

643 The two divine personages, viz. Tooitonga
565 and Veachi, or those who are supposed to be
peculiarly of high divine origin, have already
been spoken of as far as their rank is con-
[787] cerned. In respect to their habits, we might
very naturally imagine that, in consequence
of their high rank as divine chiefs, they would
very frequently be inspired by the gods, and
become the oracles of the divine will; but this,

3: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

as far as Mr. Mariner has seen and heard, has 643
never been the case; and it seems strange that 566
the favour of divine inspiration should be particularly [787]
bestowed upon men seldom higher in rank than matabooles: such, however, is the case, and, to reconcile it with propriety, we may suppose that Tooitonga and Veachi are supposed to be of too high a rank to be the mere servants of the gods, and mere instruments of communication between them and mankind, but rather as the highest and most worthy of mankind, and next to the gods in rank and dignity. These [178]
two persons, however high in rank, have very little comparative power, though it is suspected that, formerly, when the Tonga people were a peaceable nation, and more attention was paid to religious rites and institutions, that they had a vast deal more influence than they have had of late years. They now very seldom meddle 643
with political matters, though Mr. Mariner once 634
witnessed an instance where Tooitonga ventured 669
to advise Finow (the late king) respecting his [203]
warlike proceedings against Vavaoo, at the time when his aunt, Toe Oomoo, revolted; for this purpose he went into the house on a *malái*, and sent a messenger to the king to say that he was there; which is a polite mode of telling a person you want him to come, that you may speak to him. He did not go to the king's house in [565]
[784]

3: Mariner F-5 (1806-1810) 1818
OU9 Tonga OU9

643 person to communicate what he had to say,
634 because, being the superior chief, every thing would have been *tabooed* that he happened to
669 touch. When the king arrived, Tooitonga
[565 mildly addressed him on the subject of his
784] aunt's revolt, and advised that he should endeavour to accommodate matters rather than involve the country in war: to which the king shortly replied, "My lord Tooitonga* may return to his own part of the island, and content "himself in peace and security; matters of "war are my concern, and in which he has no
643 "right to interfere." He then left him. Thus, in all respects, we are to regard Tooitonga as a *divine* chief of the highest rank, but having no power or authority in affairs belonging to the
565 king. It is presumed, however, that when the
178 Tonga islands were in a state of peace, that is, before the people had acquired their warlike habits, that Tooitonga, as well as Veachi, had some influence even in matters of civil government, that their advice was often asked, and

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[192
195] * *Ho Egi Tooitonga* means, literally, "thy lord Tooitonga," in which the possessive pronoun *thy*, or *your*, is used instead of *my*: or, if the word *egi* be translated lordship, or chiefship, the term of address will be more consistent and similar to ours, *your lordship, your grace, your majesty*. The title, *ho egi*, is never used but in addressing a superior chief, or speaking of a god; or in a public speech. *Ho Egi!* also means chiefs, as in the commencement of the speech of Finow the second on coming into power.

sometimes taken. Veachi used often to lament 643
to Mr. Mariner, that those happy days were 565
passed away when they used to live in peace 178
and happiness at the island of Tonga, when
every body paid the highest respect to the
divine chiefs, and there were no disturbances to
fear, the land was well cultivated, and frequent
rich presents were sent to them: others made
the same complaint. In short, it would appear 768
that the very ancient complaint, *tempora* 766
mutantur, the almost universal cry of dissatisfaction,
is heard at the Tonga islands as well as
elsewhere; but the distant prospect generally
appears more beautiful than the place whereon
we stand: though, in all probability, Tooitonga
and Veachi had great reason to complain,
particularly Tooitonga, respect towards whom was
evidently falling off even in Mr. Mariner's time;
for, formerly, it was thought necessary, when
Tooitonga died, that his chief wife should be
strangled and buried with him, but, in respect
to the two last Tooitongas, this was not
performed. Again, the late king would not allow 643
Tooitonga to give him any advice in matters of 634
war, but insisted that he should remain in peace 651
and quietness at his own side of the island: and 628
lastly, the present king, when the late Tooitonga
died, would not allow his son to succeed to that
high title, but, at one bold stroke, freed the

643 people from a vast burden of taxes, by an-
634 nulling the title of Tooitonga, and the expensive
651 ceremony of *Inachi*, with a view, also, (as the
628 reader will recollect) to do away with the ne-
cessity of any communication with the Hapai
565 people. Veachi, being a sensible, good, quiet
644 sort of man, who interfered in no public mat-
ters, and who had nothing to do with the people
of other islands but his own, (Toongooa,) was
still suffered to retain his dignity, and probably
does to this day; and, in that case, is the great-
est chief at the Tonga islands, for the late Tooi-
tonga's son, if he have not been since made a
178 Tooitonga, is below Veachi in rank. Thus it
628 appears that the Tonga islands are undergoing
a considerable change, both in respect to reli-
gion and politics; and if the communication
between Vavaoo and the Hapai islands, and
between both places and Tonga, should remain
closed for a number of years, it would be a cu-
rious inquiry, to investigate what changes the
language will undergo in those respective places.

793 In regard to the priests, their habits are pre-
cisely the same as other persons of the same
565 rank; and, when they are not inspired, all the
respect that is paid to them is that only which
[634 is due to their private rank. Mr. Mariner re-
787] collects no chief that was a priest: he has,
indeed, seen the king inspired by Taly-y-Toobo

(who never inspires any body but the king,) 793
but he is not strictly considered a priest on this [565
account; those only, in general, being considered 634
priests, who are in the frequent habit of 787]
being inspired by some particular god. It most
frequently happens that the eldest son of a
priest, after his father's death, becomes a priest
of the same god who inspired his father. The 793
general circumstances of fits of inspiration have 787
been already noticed (vol. i. p. 100). When a
priest is inspired, he is thought capable of prophesying, or, rather, the god within him is said sometimes to prophesy; these prophecies generally come true, for they are mostly made on the probable side of a question, and when they do not come to pass as expected, the priest is not blamed, but it is supposed the gods for some wise purpose have deceived them; or that the gods, for ought they know, have since changed their mind, and ordered matters otherwise; or that the god who inspired the priest spoke prematurely, without consulting the other gods.

At the Sandwich islands the priests appear to [171
be a distinct order or body of men, living for 554]
the most part together, holding occasional conferences, and at all times respected by the body of the people; whereas, at the Tonga islands the priests live indiscriminately with the rest of the natives, are not respected on the score of

793 their being priests, unless when actually in-
787 spired, and hold no known conferences together,
171 as an allied body. Mr. Mariner frequently as-
554 sociated with them, knew their general conduct,
and inquired the opinion of all classes of the
727 natives respecting them; and, after all, has no
124 reason to think that they combine together for
the purpose of deceiving the people. He found
nothing that he conceived very remarkable in
their general character: if there was any dif-
ference between them and the rest of the na-
tives, it was that they were *rather* more given
to reflection, and somewhat more taciturn, and
probably greater observers of what was going
292 forward. They have no peculiarity of dress to
distinguish them. The most remarkable of their
793 prophecies, if they deserve that name, are those
787 mentioned vol. i. on the occasion of a young
chief being inspired by a female spirit from Bo-
lotoo; and on that of the illness of Finow and
his daughter, when one became better the other
793 became worse, as the priest foretold. The priests
565 associate with the chiefs as much as other ma-
643 tabooles and mooas; and, although Tooitonga
and Veachi are considered divine chiefs, still
they have no more to do with the priests, nor
are they any otherwise connected with them,
nor related to them, than are other chiefs.

128 Having thus far given a general view of the

religious opinions of the Tonga people, and an 128
account of the habits of their divine chiefs and priests, we shall proceed to unfold, with as much accuracy and impartiality as possible, their notions and habits of morality; and in another chapter conclude the subjects connected with religion, by a detail of their religious ceremonies.

Moral virtue will appear to have a very 577
slender foundation in these islands, when we 192
consider that the natives believe in no future [775]
place of reward, but what a man will equally possess, whether he live virtuously or not, and that they have no idea of a future state of punishment of any kind or degree whatsoever; and our opinion of their notions of moral virtue will not be much exalted, when, on a strict examination of their language, we discover no words essentially expressive of some of the higher qualities of human merit, as virtue, justice, humanity; nor of the contrary, as vice, injustice, cruelty, &c. They have indeed expressions for these ideas, but they are equally applicable to other things. To express a virtuous or good man, they would say *tangata lillé*, a good man, or *tangata loto lille*, a man with a good mind; but the word *lille*, good (unlike our word virtuous), is equally applicable to an axe, canoe, or any thing else: again, they

577 have no word to express humanity, mercy, &c.
192 but *ofa*, which rather means friendship, and is
a word of cordial salutation: neither have they
any word expressive of chastity, except *nofo
mow*, remaining fixed or faithful, and which in
this sense is only applied to a married woman,
to signify her fidelity to her husband; but in
another sense it is applicable to a warrior, to
signify his loyalty and attachment to his chief.
577 Farthermore, when we learn that theft, revenge,
673 rape, and murder, under many circumstances,
are not held to be crimes, we shall be tempted
to exclaim, How miserable are these wretched
people! the virtues have left their abode, and
they are given up a prey to every evil passion!
The picture is indeed dark, but we must throw
a little more light upon it, and approach to take
a nearer view.

The Tonga people do not indeed believe in
776 any future state of rewards and punishment, but
778 they believe in that first of all religious tenets,
775 that there is a power and intelligence superior
to all that is human, which is able to control
their actions, and which discovers all their most
secret thoughts; and though they consider this
power and intelligence to be inherent in a number
of individual beings, the principle of belief
is precisely the same; it is perhaps equally
strong, and as practically useful as if they con-

sidered it all concentrated in their chief god. 776
They firmly believe that the gods approve of 778
virtue, and are displeased with vice; that every 775
man has his tutelar deity, who will protect him
as long as he conducts himself as he ought to 784
do; but, if he does not, will leave him to the 753
approaches of misfortune, disease, and death. 761
And here we find some ground on which to 577
establish a virtuous line of conduct: but this is not sufficient: there is implanted in the human breast a knowledge or sentiment which enables us sometimes, if not always, to distinguish between the beauty of disinterestedness and the foul ugliness of what is low, sordid, and selfish; and the effect of this sentiment is one of the strongest marks of character in the natives of these islands. Many of the chiefs, on being asked by Mr. Mariner what motives they had for conducting themselves with propriety, besides the fear of misfortunes in this life, replied, the agreeable and happy feeling which a man experiences within himself when he does any good action, or conducts himself nobly and generously, as a man ought to do: and this question they answered as if they wondered such a question should be asked. After this, we cannot but suppose (unless we are led by prejudice), that the seeds of very great virtues are implanted in their breasts; and it would be very unrea-

577 sonable to imagine that there are not many of
the natives in whom these seeds germinate,
grow up, and flourish to a very great extent; and
if so, they cannot but be universally approved
577 of and admired. If we wish for an example of
these sentiments, we have one in the character
634 of the noble Toobó Nuha, who lived as a great
chief ought to do, and died like a good man.
[669] It is true he killed Toogoo Ahoo; but a native
would observe, that in doing it he freed Tonga
from the dominion of an oppressive and cruel
577 tyrant. After that period he remained a faithful
634 tributary chief to his brother the king; and
when he was told that his brother was concerned
661 in plotting his assassination, and that it would
be better for him always to go armed, his disinterested
reply was, that if his life was of no
use to the king he was ready to die, and that he
would not arm himself against him as long as
the country was well governed!—He afterwards
associated with his secret enemies without arms,
and when the first unkind blow was given, his
only exclamation was addressed pathetically to
his brother, thus, "Oh, Finow, am I to be
killed?" He said no more, but instinctively
parrying off the blows with his arms till they
were both broken, he received them on his head,
and fell a prostrate victim to the malice of his
577 enemies. We have another noble instance of

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disinterestedness and generosity in the person 577
of Hala A'pi A'pi, in his liberal conduct towards
his friend Talo (see vol. ii. p. 7). He said after- 578
wards that he knew very well that Talo was no 526
coward, but that a little petulance or disap- 576
pointed vanity had occasioned him to make the
first false step, of which he was afterwards so
ashamed, and was so confused that he had not
the proper use of his judgment; and that he
(Hala A'pi A'pi), knowing what must be the
wounded state of his feelings, pitied his situa-
tion; and immediately sought a reconciliation.
Hala A'pi A'pi indeed, in the fiery wildness of 577
his disposition, often committed excesses; but [157]
his general character rendered him universally
beloved. He was generous perhaps in the extreme; he was endowed with a certain share of wisdom: he knew well what was right, and, what is still better, he practised it. (See his character, vol. ii. p. 50.) We have given here but two glowing instances of liberal sentiment; but we must reflect that they were universally admired: accordingly, the principle on which they were admired must of course be universally felt; and it would be strange indeed, if the fruits of such sentiments were shewn only in a few solitary instances. The attentive reader will have discovered others; but if it be necessary to give another, we beg to cite one of a
nature different from either of the above. The [726] [669]

577 instance alluded to (vol. i. p. 107.) is where Mr.
726 Mariner, with four Indian warriors, was flying
669 from a large party of the enemy, when on a
sudden he fell into a deep hole: his fate now seemed certain, the enemy would have gloried in killing him, for they had not forgotten the guns; but his four faithful companions exclaimed, "Let us stop for the Papalangi!" Three defended the ground with their clubs, while one helped him out, and one of the three was killed in that act of defence. These four men might have run off without risking their lives, but they were possessed of better sentiments:—"Let us stop for the Papalangi!"—they did stop, and they saved him.

Their high admiration of what is generous
577 and liberal in sentiment and conduct, is very
well borne out by many of their most established
577 customs and practices. The general conduct
565 of chiefs and others towards one another seems
431 to turn upon this principle of liberality. If one
chief sees something in the possession of another which he has a strong desire to have, he has only to ask him for it, and in all probability
[651] it is readily and liberally given. The very tributes which the chiefs receive from inferiors come as much as possible in the form of presents*.

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* We must not deny but what these presents are frequently occasioned by fear, as may be discovered by several instances mentioned in the first volume; but still they are not de-

Foreigners are exempted from all tributes, except 577
those that are for the purpose of religious 565
ceremonies, even though they occupy considerable 431
plantations at Tonga: they also readily [651]
excuse foreigners for not according with their [609]
customs, or not paying respect to their gods;
because, say they, they have gods of their own,
and are not governed by our divinities. When 577
any one is about to eat, he always shares out 264
what he has to those about him, without any
hesitation, and a contrary conduct would be
considered exceedingly vile and selfish. At [609]
meals strangers or foreigners are always shewn [562]
a preference, and females are helped before
men of the same rank, because they are the
weaker sex and require attention. A number 577
of such instances might be given if necessary,
but these, it is presumed, are sufficient to demonstrate
that the people of the Tonga islands
are not only not selfish, but admire liberality,
and are practically liberal.

In such a kind of mind as we have been 771
describing, we may readily suppose that the 888
sentiments of veneration and respect are felt to 565
a considerable degree; and, accordingly, every

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manded; they love to consider them as presents, and this sufficiently demonstrates the universal admiration of the sentiment of liberality. There are no officers appointed to see that the people pay their due quantity.

771 mark of such sentiments is shewn to the gods,
to chiefs, and aged persons. Actual impiety is
[888 little known among them: Finow (the late
565] king) was, indeed, an impious character in
771 many respects, but we have already seen how
much the people wondered at his success. The
634 same king was one day prevented from going
[827 out upon an expedition against the enemy, by
787] one of his chiefs happening to sneeze, which is
considered a bad omen. Finow, on a sudden,
greatly exasperated, with raised arms, and
clenched fists, exclaimed, in a loud voice,
“ Crowd, all ye gods, to the protection of these
“ people, nevertheless I will wreak my vengeance
“ on them tenfold!” But this impious
exclamation was heard with horror by every
576 body. There is no necessity to dwell upon the
565 respect that is universally paid to chiefs, for it
forms the stable basis of their government;
784 and, of course, cannot be allowed to be infringed
upon: it is, in short, a superior sacred
duty, the non-fulfilment of which it is supposed
the gods would punish almost as severely as
888 disrespect to themselves. The great veneration
577 which they pay to aged persons is a very amiable
trait in their character; and, though it is now
kept up by old habit and custom, it must, no
doubt, have arisen in the beginning from notions
which would do honour to the most civilized

people; for it is not only to those who are old, 888
both in years and wisdom, that such respect is 577
paid, but every aged man and aged woman enjoys
the attentions and services of the younger
branches of society. Great love and respect 577
for parents is another prominent mark of their 593
character; and, indeed, it must be so, as it
arises out of a two-fold motive: i. e. they pay
respect on the score of parentage, and on that
of superior chiefship or rank. Every chief also [565]
pays the greatest respect towards his eldest sister,
which respect he shews in an odd way,
but it is according to custom, viz. by never entering
into the house where she resides; but
upon what exact principle, except custom, Mr.
Mariner has not satisfactorily learned.

The same principle of love and respect for 577
parents and superiors engages every man to secure 428
and defend his hereditary rights as another 769
point of religious duty, and in honour to the
memory of his ancestors, from whom he received
them. By a farther extension of the 186
same sentiment, he loves the island on which he
was born, in particular, and all the Tonga
islands generally, as being one country, and
speaking one language. But the *amor patriæ*, [721]
in the more extended sense, cannot be supposed
to prevail in a very high degree, for, having no [634]
wars with foreigners, the opportunities for the [669]

186 excitement and growth of this passion are not
634 very frequent; nevertheless, in the history of
[721] the war at Vavaoo, we shall discover proofs of
[669] the existence of this noble sentiment, as well as
in the life of Toobó Nuha, and in the death of
the late king, who lamented that he left the
country in a critical situation. The present
king, and his uncle Finow Fiji, are, no doubt,
patriots in the best sense of the word.

Honour is another principle upon which we
577 must speak; but, in regard to which, it is difficult
to give the just character of the Tonga
people. That they are honourable, in many
respects, there can be no doubt; and that, in
other respects, they do things which are, seemingly,
at least, very dishonourable, there can be
577 as little question. It was agreeable to every
634 generous and honourable sentiment in Teoo
[669] Cava's men, to help him out of the ditch at the
[726] peril of their own lives; or in Mr. Mariner's
four companions, to save him at the same risk.
[609] It was honourable in the late king, who was a
very passionate man, and expected to be obeyed,
to receive in good part, and readily to excuse,
Mr. Mariner's refusal, on many occasions, to
conform to orders that were not consistent with
[669] his principles. It was honourable in the Vavaoo
people to have so much respect for the memory
of their late chief, Toobó Nuha, as to resent his

wrongs by their steady and determined conduct 577
in regard to his murderers: and the behaviour 634
of Toe Oomoo and her sister on this occasion is [669]
not unworthy of admiration. Finow Fiji, on
the death of his brother, might easily have made
himself king, for his party was exceedingly
powerful, and heartily wished him to take the
supreme command, but he was a man of too
much honour to rob his nephew of his right. 577
If a man goes to another island, the chief of [669]
which, during his visit, makes war with the [102]
island from which he comes, he is bound in
honour to side with the chief on whose island he [628]
is; and this point of honour, except on extraordinary
occasions, is faithfully kept: thus Finow
Fiji was at Vavaoo when his brother, the
king, waged war with that island, and, honour
binding him, he remained in the service of Toe
Oomoo, directing his hostilities chiefly against
Toobo Toa, and those men who were the actual
assassinators of Toobo Nuha. These different
instances (and many others might be mentioned)
are not only, to a certain degree, honourable
in themselves, but are universally considered
so by the natives: thus we must not
deny that they feel the principle of honour, and
practise it to a certain extent: but then what
shall we say on the other side of the question?
How can we excuse the capture of the Port au [721] [661]

577 Prince, and the atrocious circumstances attend-
721 ing it: the assassination of Toobo Nuha; the
[661] treachery of Tarky', chief of the garrison of
Bea (vol. i. p. 114)? But what stands forward
[175] both prominent and glaring, and the truth of
which their own confession establishes, is, the
serious design they entertained of assassinating
Captain Cook and his officers at Lefooga, the
18th of May 1777, and putting to death their
acknowledged great and good benefactor! (See
vol. ii. p. 60.)

If we were to measure their conduct by the
577 notions of virtue, honour, and humanity received
among enlightened nations, we should do them
great wrong, and forfeit our own titles to the
epithets of just and honourable: we shall there-
fore endeavour to ascertain in what *their* notions
of honour consist, and judge them upon their
577 own principles. Their ideas of honour and
703 justice do not very much differ from ours ex-
cept in degree, they considering some things
more honourable than we should, and others
much less so: but they have one principle
which to a greater or less extent is universally
held among them, which is, that it is every
man's duty to obey the orders of his superior
chief in all instances, good or bad, unless it be
to fight against a chief still superior; and even
in this case it would not be actually dishonour-

able. If a chief, therefore, designs to assassinate another, it is the duty of his men to assist him to the utmost of their power, whether they think it right or not. If two or three combine together to take a ship, they may depend upon their men's readiness, as a point of duty, to execute their intentions; and if they are ordered to kill every man on board, they will most assuredly do it if they possibly can: if they are desired to save every man's life, they will equally obey the order, by merely endeavouring to secure them, though perhaps at the risk of their own lives. Thus the crime of one man will appear to us Europeans to be extended to two or three hundred, although these perhaps may be only the unwilling instruments, obedient because it is their duty to be so: but let the matter rest here for a moment, whilst we endeavour to examine the degree of crime of which the chief is guilty, who is at the head of the conspiracy. In the first place, his own opinion, and that of his countrymen, is, that it is no crime at all, that is to say, it is not what the gods will punish him for: he will however candidly acknowledge it to be wrong; he will say, he took the ship because Tonga, being a poor country, was in want of many useful things, which he supposed were in great plenty on board, and that he killed the crew that he might 577 709

577 better effect his object: taking the ship he will
103 call an act of ungenerous oppression: killing the men an act of harshness, but he will add, how could it be helped? we would have saved the men if we could, but we did not dare to do it, for our own safety: but (supposing the chief addressing himself to Mr. Mariner in reference to the Port au Prince), "we might "also have killed you and your surviving com"panions, as we were advised, lest the next "ship hearing from you what had been done, "might take revenge; but we have so good an "opinion of the clemency and humanity (*ofa*) "of the Papalangies, that we trust they will not "take revenge: we will therefore treat you
[181] "well and abide by the result." Such are their notions of the crime (or fault,) as it regards the chief; and we think it but fair and liberal to judge of a man's conduct according to his own notions of right and wrong, taking into account his opportunities of knowing better, and in this point of view, the natives of these islands are but mere infants in civilization and morality, (not from want of power, but opportunity of growth;) our sentiments towards these people, therefore, should be mild and liberal; our conduct generous and careful, or severe and rigorous, according to circumstances; whilst our better notions of morality will teach us not to

be revengeful. In the mean while, we ought 577
not to exculpate from all fault the men who 703
obeyed their chief on the above occasion: they [181]
were guilty not because they obeyed, but be-
cause they obeyed with willingness, in hope of
obtaining what to them were riches. In respect 175
to the intended assassination of Captain Cook, 721
every native of Tonga would have considered 577
it, if it had taken place, a very base act, for
which probably the gods would have punished
them. Toobo Nuha's assassination of Toogoo 669
Ahoo was esteemed rather a virtue than a 577
crime; but Toobo Toa's assassination of Toobo 661
Nuha was held a very atrocious act, offensive to
the gods. An old mataboole used to say, that 682
useless and unprovoked murder was highly of- 784
fensive to the gods; and that he never remem-
bered a man guilty of it but who either lived
unhappily, or came to an untimely end.

Theft is considered by them an act of mean- 685
ness rather than a crime; and although some of 673
the chiefs themselves have been known to be
guilty of it on board ships, it is nevertheless not
approved of. Their excuse is the strength of
the temptation: the chiefs that would do it are,
however, few.

From the above considerations, we are dis- 577
posed to say, that the notions of the Tonga
people, in respect to honour and justice, as we

3: Mariner F-5 (1806-1810) 1818
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577 have above viewed them, are tolerably well defined, steady and universal; but that, in point of practice, both the chiefs and the people, taking them generally, are irregular and fickle; being in some respects exceedingly honourable and just, and in others the contrary, as a variety of causes may operate. In regard to these virtues, therefore, (in the sense in which we have here taken them,) they may be considered very faulty; though there are several admirable exceptions, whose characters become more splendid and meritorious by the contrast.

As being closely allied with principles of honour and justice, we shall now examine the character of these people, as it regards their opinion of one another; and here we shall find something greatly to admire, and much to be approved of. While *we* accuse *them* of treachery and cruelty, *they* as loudly cry out that *we* are calumniators and detractors: for no bad moral habit appears to a native of Tonga more ridiculous, depraved, and unjust, than publishing the faults of one's acquaintances and friends, for while it answers no profitable purpose, it does a great deal of mischief to the party who suffers; and as to downright calumny or *false* accusation, it appears to them more horrible than deliberate murder does to us: for it is better, they think, to assassinate a man's person

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than to attack his reputation. In the first case, 683
you only cause his death, which must happen to 829
him some time or another, whether you will or
not; but in the latter case you take from him
what otherwise he might, strictly speaking,
never have lost, which he might have carried
with him faultless to the grave, and which afterwards
might have remained attached to his memory
as long as the memory of him existed.
And they not only hold this as a just and honourable [577]
principle, but they likewise put it in
practice; so that instances of calumny and defamation
are very rare. On the other hand, 577
they equally avoid the baseness of flattery, and [576]
even where a man has performed some achievement
that is really praiseworthy, they seldom
commend him in his presence, lest it should
make him vain and proud of himself; and that
they are very well able to discriminate true
bravery from false we have already stated and
instanced in the former volume, where it is also
remarked, that a modest opinion of *oneself* is
esteemed a great virtue, and is also put in practice:
for a farther instance of this, the conduct
of the present king may be noticed, when he
first came into power, and his admirable speech
on that occasion may also be referred to.

In regard to humanity, or a fellow-feeling for one another, much is to be said on both

577 sides of the question. The sentiment itself is
[829] universally approved of, and they speak highly
of Europeans for their mild and humane conduct:
it must be confessed, however, that they
do not so extensively practise it, at least according
to our notions of it, nor even, we may add,
according to their own; which must be attributed
in some to a want of thought, and want
of feeling, particularly in boys and young lads;
and in the older branches of society to motives
of revenge, which, if it be for some serious injury,
562 is deemed almost a virtue. We are here
577 speaking of the men; as to the women, they are
universally humane: a few, indeed, of the principal
wives of chiefs are proud and haughty,
and consequently tyrannical; but, considering
the women generally, they are exceedingly humane
and considerate; and though in their
talkativeness, as in other parts of the world, they
naturally speak of one another's faults, it is
usually of such as are of a trifling nature, and
without any malice, being mostly in the way of
humour or joke: as to considerable faults, such
as a woman's infidelity to her husband, it would
remain as much a secret with any of her own
sex, (if they accidentally knew it,) as it possibly
[578] could with herself! Quarrels among the women
are very rare. There is a lesser species of humanity,
577 known commonly by the term good-

nature, which is universally prevalent among 577
the men as well as the women, and which is plainly depicted in the countenances of most of them. Taking all things into consideration, [181]
we must not venture to call them a humane people; but, on the contrary, to say they were cruel would certainly be making use of too harsh a term.

The next subject we shall consider is chastity. 831
In respect to this, their notions are widely different from those of most European nations; we must, therefore, first examine what are their own ideas respecting this matter, and if they are such as are consistent with public decorum and due order and regularity in the social state, without tending to enervate the mind or debase the character of man, we shall take those ideas as the standard by which to judge them, and as far as they act consistently thereto we shall call them chaste, and as far as they infringe upon it we shall deem them offenders. But here it may be asked how are we to judge whether their own notions upon this subject are consistent with the good order of society, &c. To this we can make no other answer than by referring to the actual state of society there, and pointing out those evils which may be supposed to arise from their wrong notions upon this subject.

In the first place, it is universally considered 837

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837 a positive duty in every married woman to remain true to her husband. What we mean by a
585 married woman is, one who cohabits with a man, and lives under his roof and protection, holding
584 an establishment of him. A woman's marriage is frequently independent of her consent, she having been betrothed by her parents, at an early age, to some chief, mataboole or mooa: perhaps about one third of the married women have been thus betrothed; the remaining two thirds have married with their free consent.
586 Every married woman must remain with her husband whether she choose it or not, until he
581 please to divorce her. Mr. Mariner thinks that about two thirds of the women are married, and of this number full half remain with their husbands till death separates them; that is to say, full one third of the female population remain married till either themselves or their husbands die: the remaining two thirds are married and are soon divorced, and are married again perhaps three, four, or five times in their lives, with the exception of a few who, from whim or some accidental cause, are never married; so that about one third of the whole female population, as before stated, are at any given point
[589] of time unmarried. This calculation is made with due reference to the women living on the plantations, who are almost all married to the

tooas who till the ground, and remain constantly 581
so; the unmarried women, therefore, live prin- [589]
cipally at the mooa, or place where the chiefs,
matabooles, &c. dwell, and are attendants upon
them or their wives. Girls that are too young
to be marriageable are not taken into account.
Having thus ascertained, as nearly as possible,
the proportion of married women, we shall make
an inquiry how far it may reasonably be sup-
posed they are entitled to the reputation of
fidelity. During the whole of Mr. Mariner's 837
four years residence at one or other of these 727
islands, he had frequent opportunities of inti-
macy with the wives of chiefs; for being a fo- 609
reigner, and a white man, he was free from a 123
great many restrictions to which the natives are subject: for instance, whenever he pleased he could go in the houses of Finow's wives, or of the wives of other chiefs, and converse freely with them as long as he chose, which was a liberty that no male native could take beside the husband, relations, or the cooks that carried in the victuals; and from habit they became so much accustomed to his company and conversation as to think very little more of his presence than of one of their own sex, and consequently he had every favourable opportunity of becoming acquainted with their habits and sentiments, particularly as one of the old king's wives, his

837 adopted mother, was a woman of very good
sense and unaffected manners, and freely dis-
727 coursed with him upon all points that related to
609 her happiness, to that of her female acquaint-
123 ance, or to the condition of the women in general; besides which, it must be recollected, that Mr. Mariner, being upon the greatest intimacy with the principal chiefs, was acquainted with most of their intrigues, which they did not scruple to relate to him, both on account of the confidence they had in him, and his being a foreigner*.

837 With such opportunities of knowing the habits of the natives, relative to the subject in question, Mr. Mariner is decidedly of opinion that infidelity among the married women is comparatively very rare. He only recollects three successful instances of planned intrigue during the whole of his time; one at the Hapai islands, on the part of Voogi, (the young chief mentioned on the occasion of the old king's death,) who was considered the handsomest man at the Tonga islands; and two on the part of the present king, whose high rank and authority

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[*] This seems an odd reason for placing confidence in such matters; but it arises from this circumstance, that, being a foreigner, he was not supposed to take that interest in their concerns which might lead a native to thwart any conduct which he did not happen to approve of.

must on the one hand render his attentions 837 flattering to the women, whilst on the other it may be supposed to excite a little apprehension of the consequences of a refusal. A fourth instance may perhaps be added, on the part of the late king, with respect to Foonagi, the wife of Tymomangnoongoo, but this is only upon suspicion. Several other instances no doubt there [123] were, at different islands; but as so few were [357] known to him, who had better opportunities of information than any native, we may presume that infidelity on the part of the women is a very unfrequent occurrence; and where it does happen, it must be with the connivance of their female attendants and servants, who are always with them, and attend them abroad, not as spies over their conduct, but as companions, it not being thought decorous, particularly for the wife of a chief, to walk out by herself: the wives of matabooles and mooas may walk out in the neighbourhood without attendants, but never to any distance. These are, therefore, [684] great restrictions upon the conduct of married [565] women; but there is one still greater, viz. the [589] fear of discovery, which must operate very strongly on the part of the wives of great chiefs, in whom an act of infidelity might occasion her husband to prevent a repetition by killing her: and as to the wives of persons of lesser

837 rank, they might at least expect a severe beating,
[684] and the offender himself come off as badly,
[565] if not worse: but, independent of these restrictions,
[589] &c. Mr. Mariner is of opinion that the
women are disposed to be faithful to their husbands,
as being in their own acknowledgment
their superiors, guardians, and protectors; and
most of them, he firmly believes, are much attached
to them, as he judges from their conduct
when they become widows: witness the
behaviour of Toobo Nuha's widows, and those
589 of the late king. Mafi Habe, Mr. Mariner's
836 adopted mother, did not, after the king died,
837 marry another, or admit a lover; although
587 Voogi, who was considered the handsomest, and
one of the most agreeable men in all the Tonga
islands, became passionately in love with her,
and would have paid his addresses with the
greatest fervour and perseverance, if she had
allowed him opportunities: at this time she was
at the Hapai islands, residing with her father,
under whose protection she remained at the
time Mr. Mariner left the islands, which was
about eight months after her husband's death;
though she might have married again, without
any impropriety, two months afterwards, or allowed
837 of an amour without any reproach. With
565 respect to the wives of the lower ranks in society,
they are oftener to be met with alone,

and on such occasions sometimes consent to the 837
solicitations of chiefs whom they may happen 565
to meet, not, as Mr. Mariner thinks, from an abandoned principle, or want of affection to their husbands, but from a fear of incurring the resentment of their superiors: the wives even of the lowest orders, he thinks, are very faithfully attached to their husbands.

From the above investigation, we think it 837
would be but giving a fair opinion of the reputation of the married women to say, that they are not only circumspect in conduct, but chaste in principle; and when we consider that the married women form about two thirds of the female population, (that are marriageable,) it will give us no mean opinion of their moral reputation.

When a man divorces his wife, which is at- 586
tended with no other ceremony than just telling 587
her that she may go, she becomes perfect mis- 836
tress of her own conduct, and may marry again, 837
which is often done a few days afterwards, without the least disparagement to her character: or if she choose she may remain single and admit a lover occasionally, or may cohabit with her lover for a time, and remain at his house without being considered his wife, having no particular charge of his domestic concerns, and may leave him when she pleases, and this she

586 may also do without the least reproach or the
587 least secrecy. From this circumstance we may
836 draw an argument in favour of the chastity of
837 the women generally, for if they were of a dif-
581 ferent character it is natural to suppose that
[831] very few would marry, except those who, when
very young, were betrothed to chiefs, and consequently married independently of their consent: but we find that three times that number are actually married: and as many are married three, four, or five times, it cannot be from an unchaste, libertine, or wandering disposition on the part of the women, seeing that when once divorced they may remain single if they please, and enjoy all the liberty that the most libertine heart can desire. If now it be asked, "Why then do they marry?" The answer is, for love of one object, with the idea that the object of their affections will *always* make them happy; and if they are disappointed in one instance they are willing to try it in a second, a third, &c.: in short, it would appear that the force of sentimental affection blinds them to the probability of a disappointment, and they willingly make a generous sacrifice of their liberty to prove the strength of their attachment*.

836 As to those women who are not actually mar-

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832 * The position, that every woman is at heart a rake, does not appear to hold true in the Tonga islands.

ried, they may bestow their favours upon whomsoever 836 they please, without any opprobrium: it 832 must not, however, be supposed, that these women are always easily won; the greatest attentions and most fervent solicitations are sometimes requisite, even though there be no other lover in the way. This happens sometimes from a spirit of coquetry, at other times from a dislike to the party, &c. It is thought shameful for a woman *frequently* to change her lover. Great presents are by no means certain methods of gaining her favours, and consequently they are more frequently made afterwards than before. Gross prostitution is not known among 548 them.

With regard to the habits of the men in this 837 respect, it must in the first place be observed, that no man is understood to be bound to conjugal fidelity: it is no reproach to him to intermix his amours, though if a married man does this to excess it is thought inconsistent: notwithstanding this liberty of conduct, however, most of the married men are tolerably true to their wives; and where they have any other amour it is kept a secret from the wife, not out of any fear or apprehension, but because it is unnecessary to excite her jealousy, and make her perhaps unhappy: for it must be said, to the honour of the men, that they consult in no

837 small degree, and in no few respects, the happiness and comfort of their wives. In such a
case of amour, the female he is attached to
never offers to associate with the wife during
the time she cohabits with the husband; for
this would be thought a great insult, though
afterwards she may, as freely as if nothing had
happened, even though the wife may have
[152] known of the transaction. The women of
course feel occasionally much jealousy, but it is
seldom strongly expressed, and very rarely produces any fatal consequences: pride generally
causes them to conceal this passion.

With respect to the unmarried men, their
836 conduct is of course free, but they seldom make
any deliberate attempts upon the chastity of
839 other men's wives. Rape, however, sometimes
happens, and young chiefs are the perpetrators:
but if a woman is known to be married, even
though her husband be only a *tooa*, it would
most likely save her from this outrage; and if
she did not choose to give her consent, she
might go free without farther molestation.
[727] When a woman is taken prisoner (in war), she
generally has to submit; but this is a thing of
course, and considered neither an outrage nor a
dishonour: the only dishonour being to be a
prisoner, and consequently a sort of servant to
[684] the conqueror. Rape, though always con-

sidered an outrage, is not looked upon as a 839
crime, unless the woman be of such a rank as to 684
claim respect from the perpetrator.

When all things are taken into consideration 831
regarding the connubial system of these people, 182
their notions of chastity, and their habits in respect of it, we shall have no reason to say but what they keep tolerably well within those bounds which honour and decency dictate[*];

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[*] It may be objected that such habits as we have been de- 831
scribing must often lead to a disregard of public decency, 182
and which therefore must be very bad for the morals of the
younger branches of society of both sexes, by making them 864
acquainted with what they ought not to have any idea of, before the voice of nature whispered the important secret. In 831
reply to this, we must observe, that no nation can well pay
greater attention to public decency than the Tonga people: 182
but at the same time we acknowledge, that conversation is 521
often intermingled with allusions, even when women are present, which could not be allowed in any decent society in England: this, however, is never done if married women, or chiefs superior to the speaker, are near; because it would be disrespectful: but such subjects are not the result of depraved notions, they are rather the offspring of the imagination, and occasionally hazarded as vehicles of joke and humour.
Notwithstanding this, the blush of female modesty suffuses 831
the cheek in these islands as well as elsewhere, although the 182
occasion of it is not so much considered an offence: though
the females are very deficient in artificial modesty, they am- 834
ply make up for it by the more genuine feeling of natural bashfulness. Those among us whose morality is almost skin deep, and who make a vast account of outside appearances, will perhaps condemn them for this.

In respect to children of both sexes, it must be acknow- 831
182.
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831 and if it be asked what effect this system has
182 upon the welfare and happiness of society, it
may be safely answered, that there is not the

831 ledged that they become acquainted with such subjects at a
very early age. Nevertheless, a young female, (suppose 8,
182 9, or 10 years old), conducts herself with becoming modesty,
864 and any indecent allusion would put her to the blush. She
possesses a kind of modest pride, which she probably copies
from the example of her mother, or else it is her natural
bashfulness, or perhaps both, which generally constitutes
the safeguard of her chastity, till the affections of the heart
growing ripe with riper years, she at length listens to the so-
licitations of her lover. In regard to the boys, Mr. Mariner
never observed nor heard of any pernicious effect in their
conduct, resulting from too early an acquaintance with these
matters. When no secret is made, what is there to excite
any farther inquiry? But if the subject be involved in mys-
tery, it seizes strong hold of the mind; it becomes a frequent
topic of discourse; and, what is worse, the curious inquirer
is not contented with partial hearsay evidence, he has re-
course to experience; for as long as any thing is concealed
from him, he is restless and dissatisfied; and when he knows
all that he *can* know, it will be, probably, at a period much
more early than is proper: but in what other way can we account
for the facts? Mr. Mariner saw no men at Tonga, nor did he
hear of any, who made debauchery the business of their
lives: on the contrary, they were wrestlers, racers, boxers,
and club-fighters, strong, well made men, with fine swelling
831 muscles. Another circumstance must be noticed, as con-
nected with morality, and that is, personal cleanliness, in
182 which no nation can excel (without ridiculous refinement)
[515] the people of these islands; and it is not unworthy of observa-
tion, that personal cleanliness sometimes argues cleanliness
[171] of mind and idea. As to certain preposterous habits, which
so disgrace the moral character of nations west of them, and
which have been said to infect the natives of some of the

least appearance of any *bad* effect. The women 831
are very tender, kind mothers, and the children 182
are taken exceeding good care of: for even in
case of a divorce, the children of any age, (re- 593
quiring parental care), go with the mother, it 586
being considered her province to superintend
their welfare till they grow up; and there is
never any dispute upon this subject. Both 562
sexes appear contented and happy in their re-
lations to each other. As to domestic quarrels, 593
they are seldom known; but this must be said to [592]
happen rather from the absolute power which
every man holds in his own family: for even if
his wife be of superior rank, he is nevertheless
of higher authority in all domestic matters, and
no woman entertains the least idea of rebelling
against that authority; and if she should, even
her own relations would not take her part,
unless the conduct of her husband were un-
doubtedly cruel. That the men are also capa- [577]
ble of much paternal affection, Mr. Mariner
has witnessed many proofs, some of which have
been related; and we have already mentioned
that filial piety is a most important duty, and
appears to be universally felt. 181

Upon these grounds we would venture to 831

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South Sea islands, we must do the Tonga people the justice
to say, that they have not the most remote idea of any thing 831
of the kind. 182
171

181 say, that the natives of these islands are rather
831 to be considered a chaste than a libertine people,
171 and that, even compared with the most civilized
nations, their character in this respect is to be rated at no mean height; and if a free intercourse could exist with European society, it is a matter of great doubt (whatever might be the change in their sentiments), if their habits or dispositions in this respect would be much improved by copying the examples of their instructors. If, on the other hand, we compare them to the natives of the Society islands, and the Sandwich islands, we should add insult to injustice.

We have thus endeavoured to give a just and
128 impartial view of these people, as far as regards
their notions and practices of the most important points of morality, trusting that the account will be found useful and interesting. A great deal more might, no doubt, have been said; but the farther we enter into minutiæ upon such a subject, the more we are likely to form an erroneous opinion; whilst the general outlines may be given without so much danger of being deceived; and what may be thought imperfect in this sketch, the intelligent reader will be able to supply according to his own judgment, by his attentive perusal of other
[266] parts of the work. If, for instance, it be ob-

jected that we have not taken into consideration 128
the question of their being anthropophagi, we 266
reply, that all the instances that can any way go to substantiate their character in this respect, and which happened during Mr. Mariner's stay there, have been faithfully mentioned, with the motives and occasions of them: from which, we think it is easy to draw the conclusion, that they by no means deserve this opprobrious name: for, although a few young ferocious warriors chose to imitate what they considered a mark of courageous fierceness in a neighbouring nation, it was held in disgust by every body else.

CHAPTER XX.

000 **Preliminary observations—Cava root: ceremony of preparing the infusion, and order of serving it out, either as a chief, a priest, or a god may preside—The ceremony of *Ináchi*; of *Fuccaláhi*; of *Cava fucca égi*; of *Tow-tow*; of *Nawgía*; of *Tootoonima*; of *Boótoo* and its minor ceremonies, viz. *Fála*, *Toótoo*, *Láfa*, *Toógi*, *Fóa Oóloo*; with a quotation from Leviticus; of *Langi*, and the very singular mode of shewing respect to the remains of *Tooitónga*;—of *Táboo* and the ceremonies of *móë-móë* and *fóta* of *Toógoo cava*; of *Lótoo*—Omens—Charms.**

784 [128] As attention to religious ceremonies forms an important feature in the character of the Tonga people, and as they consider that any neglect in this respect would amount to a crime, which the gods would punish with the most severe temporal inflictions, it becomes necessary to give a particular account of them. The punishments which they consider themselves liable to for disrespect to the gods and neglect of religious rites are chiefly conspiracies, wars, famine, and epidemic diseases, as public calamities; and sickness and premature death, as punishments for the offences of individuals: and these evils, whenever they happen, are supposed to proceed imme-

diately from the gods, as visitations for their crimes. 784

There is no public religious rite whatsoever, and scarcely any in private, but of which the ceremony of drinking cava forms a usual and often a most important part; for which reason, although cava is taken on other occasions several times daily, we shall endeavour to give a full description of its preparation and form of distribution, before we proceed to those ceremonies which are more strictly religious. 276 574 128

The root which they term cáva, and by which name the plant producing it is also called, belongs to a species of the pepper plant: it is known by the same name at the Fiji islands; but at the Navigator's islands, (which the Tonga people also visit), at the Society islands, and the Sandwich islands, it is universally called *ava*. At all these places it is used for the same or similar purposes. 276 [192] [197] [171]

The state in which it is taken is that of infusion: it is drunk every day by chiefs, matabooles, and others, as a luxury: the form of preparing and serving it out is the same, whether at a large party or a small one: the greatest order is observed during the whole time, and the rank of persons is particularly attended to. The following description we shall suppose to be of some grand occasion, either religious or 276 574 [565]

276 574 political. At all cava parties, provisions are also shared out; but the habitual cava drinkers seldom eat more than a mouthful, and this they do to prevent the infusion, when drunk in large quantities, from affecting the stomach with nausea; but there are a few who will not even use this precaution. When the party is very large, it is held on a *málai*, for the sake of room; the chief who presides sitting within the eaves of the house. The time of the day is indifferent: small cava parties are frequently held by torch-light; but for religious ceremonies, whether of large or small parties, mostly in the [562] morning. Women of rank never attend large [565] public cava parties.

In the first place, we shall endeavour to de- 276 scribe the form and order in which the com- 574 pany and attendants sit. The chief who pre- 565 sides, and who is always the greatest chief present, sits about two feet, or perhaps three, within the eaves of the house*, on the matting which constitutes the flooring, with his face towards the open malái, into which the circle on either side extends. On his right and left hand sits a mataboole: both these order and arrange the ceremonies alternately in the manner directly to be shewn, and whom, for the

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[342] * It must be recollected, their houses are rather of an oval form, closed at the two ends and open in the front and back, the eaves coming within about four feet of the ground.

sake of distinction, we shall call presiding matabooles. 276 On the lower hand of either of them 574 sits the next greatest chief present, and another, 565 who may be his equal or a little inferior to him, on the opposite side, near the other mataboole: after these, come other chiefs, matabooles, and mooas, sitting more or less according to their rank; for as it frequently happens that the higher chiefs are not the first that come, the places due to their rank are found occupied by persons inferior to them, and rather than disturb the company, they take their seats a little out of the proper order; but for a general rule, the higher chiefs sit towards the top; for it is not so much in the order of sitting that their rank is paid respect to, as in the order of their being served, which is done with the most scrupulous exactness. It is the characteristic of a mataboole, to know how to serve out cava and provisions according to the rank of individuals, so as not to give offence. Thus, the ring extends itself on either hand of the presiding chief, but it is in general not an exact circle, the greatest diameter dividing the top from the bottom, which last is rather less curved than the top. About one third of the ring which constitutes the bottom, is generally occupied by the young chiefs and sons of matabooles belonging to the chief who presides; and in the mid-

276 dle of these, exactly opposite the chief, sits the
574 man who is to mix and prepare the cava after it
565 is chewed: he is generally a mooa, tooa, or cook, though sometimes a chief; at any rate, he must be able to perform his task, which is not an easy one at large parties, with strength, dexterity, and grace. Behind those at the bottom of the ring, sits the body of the people, which, on extraordinary occasions, may consist of three or four thousand individuals, chiefly men; the number of women being comparatively small. If either of the presiding matabooles now discovers any person of rank sitting much below the place he ought to occupy, he desires the individual who sits in that place to change situations with him; or if he sees a chief coming after the ring is formed, he orders one of those who is seated to get up and retire, and he calls out to the chief by his name, saying, "here is a place for you."

/ Before we go further, we must make an important distinction between what we have here called the bottom and the rest of the ring: the latter, beginning with the chief, and advancing onwards on either side, constituting about two thirds of the whole ring, consists of but a single row of individuals, and this, for the sake of distinction, we shall denominate the superior circle; the bottom, which may be considered only

the front of the body of the people, we shall 216
name the inferior circle; and the body of the 574
people, who are closely seated together indiscriminately*, 565
we shall call the exterior circle.
No person, though he be a chief of high rank, 216
can sit in the superior circle at the same time 574
that his father is there, (or any superior relation), 565
even though he be at a considerable distance; 561
and if he be already seated there, when his father comes, he must necessarily retire to the inferior or exterior circle, no matter which, out of respect to his superior relation: in either of the other circles, however, father and son may sit near to each other if they please; on this account, the superior circle is alone considered the true cava party; all the rest, both inferior and exterior, being rather to be considered attendants, and persons looking on, although several of them frequently obtain their share of provisions and cava, according to the quantity that there may be. From this circumstance, it happens, that the inferior ring is generally composed of the sons of those chiefs and matabooles, who belong to the presiding chief, (forming his *cow nofo*), and who are perhaps situated in the superior or true ring: from this cause it also often happens, that very great chiefs are seated

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* *i. e.* One row behind another, with their faces towards the chief.

276 in the exterior circle; it being thought no particular
574 advantage to be in the inferior, unless
565 for those who wish to be assiduous in serving
561 out the cava, which is an honourable office.
During the late king's life, his son, the present king, usually sat in the inferior or exterior circle, and assisted in chewing the root and serving it out.

276 The company being thus all arranged, the provisions, if they have not been already brought, are now fetched by the cooks belonging to the chief at the head of the company, and who do this without receiving any orders. If the cava is not already brought, one of the presiding matabooles perhaps calls out to one of the cooks in the exterior ring, who immediately rises and advances through the inferior ring towards the mataboole, and, sitting down before him, receives orders to go to the chief's home, and fetch such a root or such a quantity of cava: when he returns he enters the ring as before, through the inferior circle, bearing the cava root in his arms: if the provisions are coming in at the same time, the man with the cava advances at the head, amidst the thanks of the company, and proceeds close up to the chief and sits down, laying the cava root before him: the provisions are placed about eight or ten paces off, on the ground, when the cooks

who brought them immediately retire to their places in the exterior circle. In the mean while, the man who has brought the cava remains seated before the chief till he receives orders from the same presiding mataboole, to take the cava root to be broken up and chewed: he accordingly rises and carries the root to the man opposite the chief, who sits in the middle of the inferior circle: he places the root immediately before him, and retires to his seat. The root is now split up with an axe, or any such instrument, into small pieces, by the man who is to mix the cava, and those about him; and being thus sufficiently divided and scraped clean with muscle shells, &c. it is handed out to those sitting in the inferior and exterior circle, to be chewed. There is now heard a universal buzz throughout this part of the company, which forms a curious contrast to the silence that reigned before; several crying out from all quarters, *my ma cava; my, my ma cava; my he cava;* give me some cava; give me cava; some cava: each of those who intend to chew it, crying out for some to be handed to them. No one offers to chew the cava but young persons who have good teeth, clean mouths, and have no colds: women frequently assist. It is astonishing how remarkably dry they preserve the root, while it is undergoing this process of

276 mastication. In about two minutes, each person having chewed his quantity, takes it out of his mouth with his hand, and puts it on a piece of plantain or banana leaf, or sometimes he raises the leaf to his mouth, and puts it off his tongue in the form of a ball, of tolerable consistence, (particularly if it be dry cava root). The different portions of cava being now all chewed, which is known by the silence that ensues, nobody calling for any, some one takes the wooden bowl* from the exterior circle, and places it on the ground before the man who is to make the infusion. In the mean while, each person who sits at any distance from the inferior circle, passes on his portion of chewed root, so that it is conveyed from one to another till it is received by three or four persons, who are actively engaged in the front of the inferior circle, going from one side to the other collecting it, and depositing it in the wooden bowl: it is not, however, thrown in promiscuously, but in such a way, that each portion is distinct and separate from the rest, till at length the whole inside of the vessel becomes thickly studded, beginning at the bottom and going up on every side towards the rim: this is done that a judgment may afterwards be formed of the

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[415] * The bowl used at a large party is about three feet in diameter, and about one foot in depth in the centre.

quantity of beverage that it will make: as each portion is disengaged from its leaf, the leaf is thrown any where on the ground.

The cava being thus deposited in the bowl, those persons who had been busy collecting it retire to their places and sit down: the man before whom the bowl is placed, now tilts it up a little towards the chief that he may see the quantity of its contents, saying, *coe cava heni gooa ma*, this is the cava chewed: if the chief (having consulted the mataboole), thinks there is not enough, he says, *oofi-oofi*, *bea how he tangáta*, cover it over, and let there come a man here; the bowl is then covered over with a plantain or banana leaf, and a man goes to the same presiding mataboole to receive more cava root, to be chewed as before; but if it be thought there is a sufficiency, he says, *paloo*, mix. The two men, who sit one on each side of him who is to prepare the cava, now come forward a little, and making a half turn, sit opposite to each other, the bowl being between them: one of these fans off the flies with a large leaf, while the other sits ready to pour in the water from cocoa nut shells*, one at a time.

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* These shells are whole, having merely two small holes at the top: the large ones are always chosen for this purpose: the nuts destined for this use are filled with salt water, and buried in the sand until the inside becomes decayed or

276 Before this is done, however, the man who is about to mix, having first rinsed his hands with a little of the water, kneads together (the mataboole having said *paloo*) the chewed root, gathering it up from all sides of the bowl and compressing it together; upon this, the mataboole says, *lingi he vy*, pour in the water, and the man on one side of the bowl continues pouring, fresh shells being handed to him, until the mataboole thinks there is sufficient, which he announces by saying, *mow he vy*, stop the water: he now discontinues pouring, and takes up a leaf to assist the other in fanning. The mataboole now says, *paloo ger tattow, bea fucca mow*, mix it every where equally, and make it firm, i. e. bring the dregs together in a body.

Things being thus far prepared, the mataboole says, *y he fow*, put in the fow*: a large quantity of this fibrous substance, sufficient to cover the whole surface of the infusion, is now put in by one of those who sit by the side of the bowl, and it floats upon the surface. The man who manages the bowl now begins his dif-

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[415] rather deliquescent, when it is poured out, and the inside well washed.

* The *fow* is the bark of a tree stripped into small fibres, and has very much the appearance of the willow shavings that are used in England to decorate fire-places in summer time.

ficult operation. In the first place, he extends his left hand to the farther side of the bowl, with the fingers pointing downwards, and the palm towards himself; he sinks that hand carefully down the side of the bowl, carrying with it the edge of the *fow;* at the same time his right hand is performing a similar operation at the side next to him, the fingers pointing downwards, and the palm presenting outwards. He does this slowly, from side to side, gradually descending deeper and deeper, till his fingers meet each other at the bottom, so that nearly the whole of the fibres of the root are by these means enclosed in the *fow*, forming as it were a roll of above two feet in length, lying along the bottom from side to side, the edges of the *fow* meeting each other underneath. He now carefully rolls it over, so that the edges overlapping each other, or rather intermingling, come uppermost. He next doubles in the two ends, and rolls it carefully over again, endeavouring to reduce it to a narrower and firmer compass. He now brings it cautiously out of the fluid, taking firm hold of it by the two ends, one in each hand (the back of the hands being upwards), and raising it breast high, with his arms considerably extended, he brings his right hand towards his breast, moving it gradually onwards, and whilst his left hand is coming round towards

276 his right shoulder, his right hand partially twisting the *fow*, lays the end which it holds upon the left elbow, so that the *fow* lies thus extended upon that arm, one end being still grasped by the left hand. The right hand being now at liberty, is brought under the left fore arm (which still remains in the same situation), and carried outwardly towards the left elbow, that it may again seize in that situation the end of the *fow*. The right hand then describes a bold curve outwardly from the chest, whilst the left comes across the chest, describing a curve nearer to him, and in the opposite direction, till at length the left hand is extended from him, and the right approaches to the left shoulder, gradually twisting the *fow* by the turn and flexures principally of that wrist: this double motion is then retraced, but in such a way (the left wrist now principally acting), that the *fow*, instead of being untwisted, is still more twisted, and is at length again placed upon the left arm, while he takes a new and less constrained hold *. Thus the hands and arms per-

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[124] * This is described from seeing Mr. Mariner mimic the action; and I have given a minute account of it, because it is an operation which the natives greatly admire when well performed. Jeremiah Higgins was singularly pleased with the accuracy of the description, which he said brought past times so clearly to his mind. Every thing, in short, tends to prove to me the correctness of Mr. Mariner's details.

form a variety of curves of the most graceful description: the muscles both of the arms and chest are seen rising as they are called into action, displaying what would be a fine and uncommon subject of study for the painter, for no combinations of animal action can develope the swell and play of the muscles with more grace or with better effect. The degree of strength which he exerts when there is a large quantity is very great, and the dexterity with which he accomplishes the whole never fails to excite the attention and admiration of all present: every tongue is mute, and every eye is upon him, watching each motion of his arms, as they describe the various curvilinear turns essential to the success of the operation. Sometimes the fibres of the *fow* are heard to crack with the increasing tension, yet the mass is seen whole and entire, becoming more thin as it becomes more twisted, while the infusion drains from it in a regularly decreasing quantity, till at length it denies a single drop. He now gives it to a person on his left side, and receives fresh *fow* from another in attendance on his right, and begins the operation anew, with a view to collect what before might have escaped him; and so on, even a third time, till no dregs are left, save what are so fine and so equally diffused

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276 through the whole liquid as not to be thus separated *.

276 During the above operation, various people 574 in the exterior circle are employed making cava cups of the unexpanded leaf of the banana tree, 415 which is cut into lengths of about nine inches, each piece being then unfolded is nearly square; the two ends are next plaited up in a particular manner, and tied with a fibre of the stem of the leaf, forming a very elegant cup, not unworthy of imitation. These leaves are provided beforehand, as well as the water, the bowl, &c. by the 276 574 cooks. Sometimes it happens that there is not

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[555] * No man undertakes to perform this operation at a large party but who has been well practised on smaller occasions: for it is considered a great accomplishment, even worthy of a chief: but a failure on such an occasion would look very bad: Mr. Mariner, however, never witnessed one. The cava dregs which have been thus put aside are afterwards taken away by the cooks, and chewed over again to make fresh in[515]fusion for themselves. The disgusted reader will here perhaps call to mind the assertion we have formerly made, that [264] no nation can excel the Tonga people in personal cleanliness, and will regret that they are not equally clean in their food. If this objection were made to a native, he would say, "it is "not indeed very cleanly, for we would not eat a piece of "yam which another had bitten; but chewing the cava is an "ancient practice, and we think nothing of it: but what," he will perhaps add, "can be more filthy and disgusting "than the Papalangi practice of drinking the milk of a beast, "and giving it to your children for food?"—Every country has its customs.

water enough, in which case off starts some one from the exterior circle to fetch more, running as if it were for his life, and twenty more after him, each anxious to shew his readiness in arriving first with the water: in a short time, if these do not return, twenty or thirty more will rush off with equal swiftness: presently after they are seen coming back, forty or fifty in number, at full speed, with three or four cocoa nutshells of water; or if any thing else is wanted, it is fetched in the same prompt way.

In the meanwhile, also, the *fono*, or provisions to be eaten with the cava, is shared out. This generally consists of yams, ripe bananas, or plantains, in sufficient quantity that each in the superior circle may have a small portion to eat after his dish of cava. The mataboole calls out for somebody to come and divide the *fono*: a couple generally advance forward and proceed to make the division. A large portion is first separated, and presented to the presiding chief, by laying it before him; this being done, the mataboole orders the remainder to be divided equally between the two sides, left and right, of the superior circle; each person has consequently a portion presented to him in the order in which he sits. This operation takes up about three or four minutes, and is per-

276 formed quietly, when the man at the bowl be-
574 gins to wring out the cava.

The infusion of cava being now strained, the performance of which generally occupies about a quarter of an hour or twenty minutes, the man at the bowl calls out *gooa ma he cavane*, the cava is clear: the mataboole replies, *fucca tow*, squeeze out, alluding to the peculiar operation of filling the cups. Two or three from the inferior or exterior circle now come forward and sit down near the bowl, bringing with them and placing on the ground several of the cups: one then rises and holds with both hands a cup to be filled, standing a little on one side, and holding the cup over the middle of the bowl, so that his body does not obstruct the view of those at the top of the superior circle. The man who manages the bowl fills the cup by dipping in a portion of *fow* rolled together, and which, when replete with the liquid, he holds over the cup, compressing it so that the infusion falls into it, to the quantity of about the third of a pint. The one who has the cup now turns and stands a little on one side, with his face towards the chief: at the same time one of those who have been described, sitting by the side of the bowl and employed fanning it, cries out with a loud voice, *cava gooa heca*, the cava is deposited (i. e. in the cup): the mataboole replies, *angi ma*

——, give it to ——, naming the party 276
who is to have it, who, hearing his name an- 574
nounced, claps the hollow part of his hands together twice (unless it be the presiding chief), to signify whereabout he is seated: the cup-bearer then advances and presents it standing, unless it be to a great chief at Tooitonga's cava party, when he presents it sitting.

We must now describe the order in which 276
the different individuals in the company are 574
served, which is a most important part of the 576
ceremony, and requires all the attention of the presiding mataboole. It must be noticed as a general rule, that the chief at the head of the circle receives either the first or third cup; the third cup, however, is properly his due: the first, according to old established custom, the mataboole orders to be given to his fellow mataboole on the other side of the chief, unless there be a chief or mataboole from another island in company; it is then given to him, as being a visitor. If there be a person in the circle who has made a present of the cava, the first cup is given in compliment to him. But supposing that the cava was not a present, and there are two or more visitors in company of about equal rank, and the mataboole is in doubt which of them ought to have it, to avoid giving offence he orders it to be given to the presiding

276 chief; and this is the only case in which the
574 chief at the head of the company gets the first
cup; the other mataboole then receives the
576 second, the third falls to the lot of the chief next in rank to the president, and so on, without farther hesitation, to every one according to his rank. So that the president either has the first or third cup, and the mataboole who is not giving directions either has the first or second cup: but to render this important piece of Tonga ceremony more clear, we shall suppose the several possible instances, and state the order of the service in each. The person whom we here call the mataboole is one of those two sitting by the side of the president, and who is not actually giving directions; for one mataboole only regulates the serving out of each bowl; and if the bowl is filled a second time, the other mataboole directs the ceremonies, and so on alternately.

1st. Where the cava is a present, and the giver is in company, the order is thus: the giver; the mataboole; the president.

2d. The cava not being a present, or the giver not in company, but there being a visitor, thus: the visitor; the mataboole; the president.

3d. There being two or more visitors of nearly

equal rank, and the master of the ceremonies 276
not knowing how to choose without giving 574
offence, thus: the president; the mataboole; 576
the chief next below the president in rank.

4th. There being no visitor present, thus: the mataboole; the chief next in rank to the president; the president.

Hence it will appear that the giver of the cava, in those instances where it is a present, has the first cup, in preference to any body else; at least this is generally the case, unless there be a visitor present, who is evidently superior in rank to him: on such an occasion the visitor would be preferred to the giver, and the mataboole would have the second, the president the third, and the giver would not obtain any till it came in the usual way to his turn according to his rank. If it be doubtful whether the giver or the visitor ought to have the preference, then, to avoid giving offence, the president gets it. So that in all cases the principal difficulty is in the disposal of the first three cups; all the remainder being served out according to rank. If in the course of serving it out there be two persons of equal rank, the one sitting nearest the chief will be supplied first.

At large cava parties very few, in proportion to the immense multitude present, get served

276 574 576 with this infusion; but there must always be enough for the superior circle, and for their relations who may be either in the inferior or exterior: which latter, who, for reasons before given, do not sit in the upper circle, are served nevertheless in the order of their rank, or nearly so. One thing more is to be observed; viz. when a cup of cava is announced to be given to a person whose superior relation is present, that superior relation has a right to counter-order it, which he does by calling out, "give it to ——," mentioning the name of some individual whom he chooses should have it in preference to his inferior relation; and this is often done.

276 574 When the bowl is emptied, if the chief thinks proper, he orders another to be got ready; or if any person in company sends away for some cava root, to make a present of it to the chief, a fresh quantity must be prepared; but the president himself often sends away for a second, a third, and even a fourth supply of cava root. Each bowl must be served round as long as it will last: when the individuals of the superior circle, and the persons related to them, are served, if any remains, it is given out to others in the inferior and exterior circles; no person receiving two cups out of the same bowl. When a second bowl is filled, it is served out the same as the first, i. e. not beginning where the first

left off, but commencing and going on with the 276
same individuals as if it were the first bowl; 574
the third in the like manner, &c. Every bowl
is provided with a fresh quantity of *fono*, or victuals 262
to be eaten with the cava, and which are 264
shared out in the same way as before: these generally consist of yams, bananas, or plantains, but sometimes a baked pig is brought, in which case the liver and a yam is the portion presented to the chief; if fowls are brought, the skin of the throat, and the rump, are the president's share. If, before the conclusion, any one in the superior circle wishes to leave, he says to the chief, *Iky' teoo mow cava*, I cannot provide cava; and, with this apology, he leaves: or, if he has actually provided cava, he has only to state some reason for his leaving the company, such as going to another island, or to superintend some work.

It has been noticed, that there are two matabooles, 276
one on each side of the president, 574
who direct the ceremonies; but it must be 565
mentioned, that only one of them regulates the preparation and sharing out of each bowl: i. e. one regulates the first bowl, and the other the second, and so on alternately. They generally sit close to the chief, except when Tooitonga presides, and then there is an intervening space between him and them, of about six feet, or ra-

276 ther more. No chief comes to an inferior
574 chief's cava party, or, if any extraordinary
565 circumstance was to make this necessary, the
inferior would be obliged to retire to his own
276 exterior circle, and the superior visitor would
574 preside: for the greatest chief present must always
565 preside, unless there be an inspired priest, then
576 *he* sits at the head of the circle, and the greatest
[793] chief in company, who would otherwise have
[787] that honourable situation, now retires, with
other chiefs, to the exterior circle, not out of respect to the priest, who may be only a mooa, but out of veneration to the god supposed to exist within him; so that the superior circle, in such a case, consists principally of matabooles and mooas; for chiefs may be looked upon as distant relations to the gods, and no person may sit in the upper circle along with his superior relation; besides it is an act of humility
[796] demonstrating great respect. When a priest
presides, which is the case at all religious ceremonies, except where they are consulting a god who has no priest*, the latter always

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[776] * When a god has no priest, as Tali-y-Toobó, for instance,
no person actually presides at the head of his cava circle, the place being left apparently vacant, but which, it is supposed,
[778] the god invisibly occupies. On such occasions the cava
party is always held before the house consecrated to the god: (as in the commencement of the illness of Finow's daughter.) And they go through the usual form of words, as if the first

3: Mariner F-5 (1806-1810) 1818
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has the first cup; the presiding mataboole, 276
not actually officiating, has the second; the 574
third, fourth, fifth, and perhaps sixth cups, are 565
given to the next higher persons in the superior 576
circle; and then the chiefs who have retired to 796
the exterior circle are, out of respect, helped; but this rests at the option of the officiating mataboole; afterwards the remainder of the superior circle are served.

At smaller cava parties, the forms and words 276
of ceremony are precisely the same; but when 574
a priest does not preside, familiar conversation, and even joke and merriment, are indulged in. On all occasions every individual pays the [291]
greatest attention to his dress, that it be decorous and well tied on, that is, with neatness*.

We have been particular in the description of 796
the ceremony of preparing and drinking this in- 128

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cup was actually filled and presented to the god: thus, [776]
before any cup is filled, the man by the side of the bowl says, [778]
Cava gooa héca, The cava is deposited (in the cup): the mataboole answers, *Angi ma ho egi,* Give it to your god; but this is mere form, for there is no cup filled for the god.

[*] Some of our readers will perhaps find some difficulty in believing this, but nothing is more true than that the Tonga people of any degree of rank are very particular in regard of their personal cleanliness and neatness of dress; insomuch that a man will often refuse to join a neighbouring cava party, because the *gnatoo* which he happens to have on may not be so new or so good as he could wish.

276 fusion, because it sets in so strong a light the
574 manners and customs of the people, and because
796 it so frequently accompanies almost every
128 kind of religious ceremony. It is not pretended,
however, that drinking cava is essential to
every religious ceremony, or to most of them,
but that it is the custom to take it generally on
such occasions. These religious ceremonies we
shall now describe, and shall take them nearly
in the order in which, by the natives, they are
considered of most importance, or most sacred;
viz. *Inachi; Fúccaláhi; cáva fúcca egi; Tow-tow; Nawgía; Tootooníma; Boótoo; Langi;
Taboo; Fóta; Móë-móë; toógoo cava.*

Although the ceremony of *inachi* was entirely
651 abrogated by Finow just before Mr. Mariner
796 left Vavaoo, we place it first in rank, because it
[634] always used to be considered of the utmost importance
before it was done away with; besides
which, it was a ceremony which affected the
property of every individual in Vavaoo, and al
the Hapai islands, and formerly in the island of
Tonga also.

Inachi. This word means, literally, a share
[642] or portion of any thing that is to be or has been
distributed out: but in the sense here mentioned
it means that portion of the fruits of the earth,
and other eatables, which is offered to the gods
in the person of the divine chief Tooitonga, which

allotment is made once a year, just before the 651
yams in general are arrived at a state of maturity; 796
those which are used in this ceremony being [643]
of a kind which admit of being planted sooner
than others, and, consequently, they are the
first fruits of the yam season. The object of [782]
this offering is to insure the protection of the
gods, that their favour may be extended to the
welfare of the nation generally, and in particular
to the productions of the earth, of which yams
are the most important.

The time for planting most kinds of yams is 651
about the latter end of July, but the species 796
called *caho-caho*, which is always used in this 244
ceremony, is put in the ground about a month
before, when, on each plantation, there is a
small piece of land chosen and fenced in, for
the purpose of growing a couple of yams of the
above description. As soon as they have arrived [643]
at a state of maturity, the *How* sends a
messenger to Tooitonga, stating that the yams
for the *inachi* are fit to be taken up, and requesting
that he would appoint a day for the
ceremony: he generally fixes on the tenth day
afterwards, reckoning the following day for the
first. There are no particular preparations [202]
made till the day before the ceremony: at
night, however, the sound of the conch is
heard occasionally in different parts of the

651 islands, and as the day of the ceremony approaches
796 it becomes more frequent, so that the
244 people of almost every plantation sound the
[202] conch three or four times, which, breaking in
upon the silence of the night, has a pleasing effect,
particularly at Vavaoo, where the number
of woods and hills send back repeated echoes,
[824] adding greatly to the effect. The day before
the ceremony, the yams are dug up, and ornamented
with a kind of ribbons prepared from
the inner membrane of the leaf of a species of
pandanus, and died red*; when thus prepared,
it is called *mellecoola*, and is wrapped round the
yam, beginning at one end, and running round
spirally to the other, when it is brought back in
the opposite direction, the turns crossing each
651 other in a very neat manner. As the ceremony
796 is always performed at the island where Tooitonga
chooses to reside, the distant islands
must make these preparations two or three
days beforehand, that the yams, &c. may be
sent in time to Vavaoo, where we will suppose
the affair is to take place. The ninth day then

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* It is first soaked for six or eight hours in lime water, and afterwards in an infusion of the root of the *nonó*, where it remains for about a week; it is afterwards exposed to the sun, and becomes of a bright red: the root of the *nonó* is of a dark bright yellow, which, upon the action of lime water, becomes red.

is employed in preparing and collecting the 651
yams and other provisions, such as fish, cava 796
root, and *mahoá*, and getting ready mats,
gnatoo, and bundles of *mellecoola:* but the yams
only are to be carried in the procession about
to be described.

The sun has scarcely set when the sound of [202]
the conch begins again to echo through the
island, increasing as the night advances. At 651
the Mooa, and all the plantations, the voices of 796
men and women are heard singing *Nófo booa* 533
tegger gnaobe, booa gnaobe, Rest thou, doing no
work; thou shalt not work. This increases till
midnight, men generally singing the first part of
the sentence, and the women the last, to produce
a more pleasing effect: it then subsides
for three or four hours, and again increases as
the sun rises. Nobody, however, is seen stirring [202]
out in the public roads, till about eight
o'clock, when the people from all quarters
of the island are seen advancing towards the
Mooa, and canoes from all the other islands are
landing their men; so that all the inhabitants
of Tonga seem approaching by sea and land,
singing and sounding the conch. At the Mooa 651
itself the universal bustle of preparation is seen 796
and heard; and the different processions entering [292]
from various quarters, of men and women, [411]
all dressed up in new *gnatoos*, ornamented with

651 red ribbons and wreaths of flowers, and the
796 men armed with spears and clubs, betoken the
[292] importance of the ceremony about to be per-
[411] formed. Each party brings in its yams in a
basket, which is carried in the arms with great care, by the principal vassal of the chief to whom the plantation may belong. The baskets are deposited on the *malâi* (in the *Mooa*), and some of the men begin to employ themselves in slinging the yams, each upon the centre of a pole about eight or nine feet long, and four inches diameter. The proceedings
651 are regulated by attending matabooles. The
796 yams being all slung, each pole is carried by
788 two men upon their shoulders, one walking be-
fore the other, and the yam hanging between
769 them, ornamented with red ribbons. The procession begins to move towards the grave of the last Tooitonga (which is generally in the neighbourhood, or the grave of one of his family will do), the men advancing in a single line, every two bearing a yam, with a slow and measured pace, sinking at every step, as if their burden were of immense weight*. In the mean time the chiefs and matabooles are seated in a semi-

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* And as if meaning to express, "How bountiful are the "gods, to give us so good a harvest, and provide us with "yams so large and heavy!"

circle before the grave, with their heads bowed 651
down, and their hands clasped before them. 796
The procession now approaches: two boys, 788
walking abreast of each other, precede it at a 769
little distance, blowing conchs; then come the men, bearing the yams, about seventy or eighty in number, i. e. about a hundred and sixty men in a single line, as close to each other as the length of the pole will allow; after them comes a single line of men, about forty in number, singing aloud, as before stated, *nofo óooa* *, &c.; these are followed up by two other boys blowing conchs: they proceed between the grave and the chiefs, describing there a large circle two or three times, the conchs blowing and the men singing: the yams are then deposited, one after the other (still on the poles), before the grave, and the men sit down by the side of them, so that the chiefs and matabooles are in the rear: one of the matabooles of Tooitonga now rises, advances, and again seats himself before the grave, a little in advance of the men. Here he addresses the gods generally, and afterwards particularly, mentioning the late Tooitonga, and the names of several others. He returns

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* Not only no work may be done at the time of the [461] *ináchi*, but nobody may appear abroad, unless for the purposes of the ceremony.

651 thanks for their divine bounty in favouring the
796 land with the prospect of so good a harvest,
788 and prays that their beneficence may be continued
769 in future: this prayer he makes in the
names of several chiefs present, whom he announces
aloud. This being done, he arises and
retires to his former place: the men now also
rise and resume their loads in the same order,
and, after having paraded round two or three
times before the grave, return back to the malái
the same way they came, singing and blowing
651 the conchs as before. The chiefs and matabooles,
796 a short time afterwards, rise and follow
them to the same place, where the yams are
now again deposited, and loosened from the
poles, still, however, retaining their ornaments.
The company seat themselves in a large circle,
at which Tooitonga presides; the king, and
other great chiefs, retiring behind among the
mass of the people. The other articles that
form part of the *Inachi* are next brought forward;
these are dried fish, *mahoa'*, mats, *gnátoo*,
and bundles of *mellecóbla*, which, together with
the yams (although not cooked), are shared out
[776] by one of the matabooles of Tooitonga. First,
[793] there is a considerable share (about one fourth),
[642] allotted to the gods, which the priests appropriate,
and their servants immediately take
away: about one half is allotted to the king,

which his servants, without farther orders, take 651
away to his house, and the remainder is taken 796
away by Tooitonga's servants. It may seem [776]
strange that the latter has a smaller share than [793]
the king, but then he has not a quarter the number [643]
of dependents to divide it among.

The materials of the *Inachi* being removed, 651
the company form a regular cava party: some 796
cava root is brought and prepared, and a large 276
quantity of dressed victuals, perhaps a hundred 574
and fifty baskets-full; a small portion of which is shared out to be eaten with the cava. While the infusion is preparing, a mataboole makes a speech to the people, stating, that as they have performed this important ceremony, the gods will protect them, and grant them long lives, provided they continue to pay due attention to religious ceremonies, and to pay respect to the chiefs. When the cava is finished, the circle separates, and the provisions are shared out to each chief according to his rank. The day con- 651
cludes with wrestling, boxing, &c. after which 796
night dances commence. When these are ended, [526]
the people retire home, perfectly assured of the [535]
protection of the gods.

At this ceremony, the quantity of provisions 651
shared out is incredible; the people, there- 796
fore, look upon it as a very heavy tribute, 574
though in fact the owners of the plantations

651 (chiefs, matabooles, &c.) are at the expense of
796 it; yet as there is much more provided than
574 what is eaten, it helps to increase the scarcity
if the season should not be abundant: but it is
so much the custom at Tonga to make liberal
and profuse presents, that the people generally
either feast or starve. Sometimes it happens
that several great feasts are given nearly about
the same time; as for instance, the occasion of
the Inachi; the arrival of some chief from a
distant island, after a long absence; the marriage
or death of some great chief, as of Tooitonga
[261] himself, &c. These feasts threaten a
[784] scarcity; to prevent which, a *ta'boo* or prohibition
is put upon several kinds of food, that they
may not be eaten for a certain length of time,
at the termination of which they perform the
following ceremony, which takes off the *taboo*:
a famine or war may also occasion a necessity
for this *ta'boo* to be imposed.

796 FUCCALAHI, i. e. to make all at large or free
again; or to take off a restriction. As the mode
796 of performing this ceremony has already been
276 described, (see Vol. I. p. 120.) and the particular
objects of it mentioned, (p. 113, same
vol.) nothing farther need now be said upon
the subject, except that it is generally concluded
with a cava party.

[574] [793] [787] CAVA FUCCA EGI: this consists in a cava

party, where an inspired priest sits at the head; 796
the circumstances of inspiration we have already 276.
related, (Vol. I. p. 99.) and the form of serving [574]
out the cava when a priest presides, (Vol. II. [793]
p. 194.) The phrase *cava fucca egi* means lite- [787]
rally, *a god-like cava.* Laying a small piece of 18
cava root before the grave of a chief or conse- [769]
crated house, out of respect to a god, or to a
deceased relation, is called *toogoo cava*, and will
be mentioned in its proper order.

Tow-tow is an offering of yams, cocoa-nuts, 796
and other vegetable productions to A'lo A'lo 782
(the god of weather) in particular, and to all
the gods in general, for the purpose of ensuring [821]
a continuation of favourable weather, and con- [776]
sequent fertility. This ceremony is first performed at the time when the yams are approaching maturity, in the early part of November, and is repeated every ten days for seven or eight times. On the day appointed by the priest of A'lo A'lo, every plantation on the three parts of the island, viz. the *hahagi*, *mooa*, and *hihifo*[*] districts provide a certain quantity of yams, cocoa-nuts, sugar-canes, bananas, plantains, &c. all which are brought to the *malái*, tied upon sticks, so that each stick, when held horizontally, has

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[*] *Hahagi* is the north end of any island; *hihifo* the south [823]
end: the *mooa* part of the island being the centre. [192]
[103]

796 about eight small yams hanging from it at equal
782 distances; or a couple of bunches of plantains
or bananas, &c.: the sugar-canes are tied in
bundles, three or four in each. These things
being brought are disposed in three piles, one
erected by the people of Hahagi, with their offerings,
another by the people of Hihifo with
theirs, and the third by those of the Moóa.
The piles are placed on one side of the *malái*
upright, the ends of the sticks next the ground,
diverging from each other, and the upper ends
meeting together; whilst others are placed
[526] across them on the top. Wrestling and boxing
matches now commence, which generally last
about three hours, and being ended, a deputation
of nine or ten men from the priest of A'lo
A'lo, all dressed in mats, with green leaves
round their necks, arrives with a female child,
to represent the wife of A'lo A'lo, and seat themselves
before the three piles, forming a single
line, with a large drum (kept there for the purpose)
immediately in front of them. The deputation
now offer up a prayer to A'lo A'lo and
the other gods, petitioning them to continue
their bounty, and make the land fruitful, &c.;
this being done, they give orders in regard to
sharing out the provisions; one pile being appropriated
to A'lo A'lo and the other gods, the
other two being shared out to different principal

chiefs, and sent home to their houses, the pile 796
for the gods remaining still in its place. They 182
then begin another short prayer to the same purpose, at the close of which they make a signal by beating upon the drum, when all that choose make a sudden dash at the pile appropriated to the gods, and each man secures as much as he can, to the great amusement of all the spectators, though many of the scramblers come off with wounded heads, and sometimes with fractured limbs, the broken sticks being thrown about in every direction. All the wo- 796
men now get out of the way, while the men 182
stand up and commence a general pugilistic 526
contest, one half of the island against the other 565
half: this combat is termed *tóë taców*, and forms an essential part of this ceremony, but it is now and then practised at other ceremonies. At these general battles, the highest chiefs engage as well as the lowest *tooas*, and any one of the latter may, if he pleases, attack the king, and knock him down if he can, or even Tooitonga, without any reserve, and handle him unmercifully, without the least danger of giving offence. These combats are sometimes very obstinately kept up, and when neither party seems likely to yield the ground, after two or three hours dispute, the king orders them to desist. The most perfect good humour con-

796 stantly prevails on these occasions: if a man is
782 knocked down, he rises with a smile; if his arm
526 is broken, he retires to get it set, without seeming
565 to think any thing of it: on the contrary, to
be angry, or to fight with the least animosity,
would be considered the mark of a very weak
[783] mind. After the battle, those who have contended
with superior chiefs, or think they may
have touched superior chiefs, perform the ceremony
of *móëmóë*, to a chief at least as high in
rank as any they may have come in contact
with.

Every tenth day, as before stated, these ceremonies
796 are repeated for seven or eight successive
782 times. The child that has been mentioned
as representing the wife of Alo Alo is
generally chosen from among the female chiefs
of the higher ranks, and is about eight or ten
years old: during the eighty days of this ceremony,
she resides at the consecrated house of
Alo Alo, where, the day before the first ceremony,
a cava party is held, at which she presides,
as well as at a feast which follows. She
has nothing to do on the actual days of the
ceremony, except to come with the deputation
and sit down with them.

Nawgia; or the ceremony of strangling
782 children, as sacrifices to the gods, for the recovery
755 of a sick relation. The blackest cloud
796

that obscures the understanding of the Tonga 782
people is surely that which prevents them see- 755
ing the unnatural cruelty and absurdity of this 796
practice: we have, however, the most sanguine hopes that "Moloch—horrid king," will not much longer hold his reign in these islands. It is not, we verily believe, from a want of natural feeling, but from an excessive veneration and fear of the gods, created in an æra of great superstition, and now upheld by old practice, that the natives perform these horrible rites. All the by-standers behold the innocent victim with feelings of the greatest pity; but it is proper, they think, to sacrifice a child, who is at present of no use to society, and perhaps may not otherwise live to be, with the hope of recovering a sick chief, whom all esteem, and whom all think it a most important duty to respect, defend, and preserve, that his life may be of advantage to the country. The form of this ceremony is related (Vol. I. p. 217.): other instances on the occasions of Finow's last illness, and that of Tooitonga.

The ceremony of Nawgia, (or strangling), 766
used to be performed upon the chief widow of 768
Tooitonga, on the day of her husband's burial, 178
that she might be interred with him. Two Tooitongas were buried during Mr. Mariner's time; one on his first arrival, and the other,

766 (i. e. the last), a few months before he came
768 away. The first of these two, however, had no
178 chief wife, i. e. he had no wife at all, or else
none that was of so high a rank as to take the
charge of his household, and be the mistress
over the others; consequently at his death no
766 such ceremony was performed. The last Tooi-
768 tonga's wife (the daughter of the late king, and
178 sister of the present) was not subjected to this
inhuman rite—thanks to the good sense of the
634 late and present king. When old Finow was
living, he used to say, that if Tooitonga died
before his wife, she should not be strangled:
"What," said he, "is the use of destroying a
"young and beautiful woman? Who is there
"dares say that the gods are merciless and
"cruel? My daughter shall not be strangled!"
[643] Tooitonga did not die till the present king
came into power, and we have already seen
that he not only did not allow his sister to
be strangled, but he also did not permit another
[784] Tooitonga to succeed. In consequence, it was
whispered about, that some great misfortune
768 would happen to the country. At the Fiji
191 islands, the principal wife of every chief, or at
least of every considerable chief, undergoes this
ceremony on the death of her husband. (See
Vol. I. p. 330.)

782 TOOTOO-NIMA, or cutting off a portion of the
755
602

little finger, as a sacrifice to the gods, for the 782
recovery of a superior sick relation. This is 755
very commonly done; so that there is scarcely 602
a person living at the Tonga islands but who
has lost one or both, or a considerable portion
of both little fingers. Those who can have but
few superior relations, such as those near akin
to Tooitonga, or the king, or Veachi, have some
chance of escaping, if their relations are tolerably
healthy. It does not appear that the 782
operation is painful. Mr. Mariner has witnessed 755
more than once little children quarrelling
for the honour (or rather out of bravado)
of having it done. The finger is laid flat upon 782
a block of wood: a knife, axe, or sharp stone 755
is placed with the edge upon the line of proposed 752
separation; and a powerful blow being
given with a mallet or large stone, the operation
is finished. From the nature and violence
of the action, the wound seldom bleeds much:
the stump is then held in the smoke and steam
arising from the combustion of fresh plucked
grass: this stops any flow of blood. The
wound is not washed for two days; afterwards
it is kept clean, and heals in about two or three
weeks, without any application whatever. One 782
joint is generally taken off, but some will have 755
a smaller portion, to admit of the operation be- 602

782 ing performed several times on the same finger,
755 in case a man has many superior relations.

602 **Bootoo**, or funeral ceremonies. For a par-
764 tial description of these, reference may be made
to the burial of Toobó Nuha; (Vol. I. p. 141.)
for a particular one, as it regards the burial of
[128] a king, to that of Finow, (chap. 13.)A What re-
mains, therefore, principally to be described,
are the peculiarities attending the burial of Tooitonga: in the first place, however, we shall give the names of the different parts of the ceremony of burials in general; the modes of all which have been already related in the instance last referred to: the names are these.

Fala, or procuring small stones, (white and black), and sand, to cover the grave.

Tootoo, or burning the persons of the mourners in spots, with lighted rolls of *tápa*.

Lafa: burning the arm in about six places, each in form of five or six concentric circles.

Toogi: beating the cheeks, and rubbing off the cuticle, with cocoa-nut husk, or some sort of plait, wound round the hand.

Foa Ooloo: wounding the head, and cutting the flesh in various parts, with knives, shells, clubs, spears, &c. in honour of the deceased, and as a testimony of respect for his memory and fidelity to his family.

A [See 2: Mariner, cat. 116, pp. 379-444--
Analyst]

All these have been accurately described in 764
the ceremony of burying the late king. There is one remark nevertheless to be made in respect to the four last, particularly *Foa Ooloo;* which appears, however inhuman, to be a very ancient and long established custom in the history of mankind. On turning to Leviticus, Chap. xix. verse 28, we find this command, "Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you."

The above-mentioned five ceremonies are 766
common at all burials, and are conducted with 764
more or less pomp, according to the rank of the individual deceased: in saying all burials, however, we must make one exception, viz. that of Tooitonga, on which occasion the ceremony of *Foa Ooloo* is never performed; but the reason of this Mr. Mariner was never able to learn. At the funeral of the greatest chiefs, in general, this outrage is usually exercised with the utmost readiness and enthusiasm; but at that of Tooitonga, who is far higher than any other, it is altogether omitted: the natives have no law for this, but custom.

Langi, or the ceremony of burying Tooitonga: 766
this word is also applied to signify the 192
grave of this chief during the whole of the funeral ceremonies: it literally means the sky; also, a band of singers; but there appears no

766 connection between these different meanings.
192 When Tooitonga is ill, the intercessions with
the gods for his recovery are the same, though
766 perhaps in a greater degree, as are made on
763 the illness of other high chiefs: prayers are offered
up; some children
have their little fingers sacrificed; others
766 are strangled, &c. When he is dead, his body
764 is washed with oil and water, as usual; his widows
[768] come to mourn over him, &c.; and, according
to the former custom, his chief widow
should be strangled, but whether on the day of
his death or of his burial Mr. Mariner does not
know. His *fytoca*, or burial-place, is of the
[302] same form as that of other chiefs. The day
after his death, (which is the day of his burial)
every individual at every island, man, woman,
and child, has his head closely shaved: this is
a peculiarity, and so is the custom of depositing
some of his most valuable property along
with the body in the grave, such as beads,
whales' teeth, fine Hamoa mats, &c.; so that
his family burying-place, at the island of
Tonga, where all his ancestors have been buried,
must have become very rich; for no native
would dare to commit the sacrilege of
theft. The ceremony of interment is exactly
766 the same as that of the king. The mourning
765 is also the same, viz. old ragged mats, with

leaves of the *ifi* tree round the neck: but for 766
Tooitonga the time of mourning is extended to 765
four months; the mats being generally left off
at the end of nearly three, whilst the leaves are
still retained for another month. The *táboo*, [184]
for touching his body, or any thing that he had
on when he died, extends to at least ten
months, and for his nearest relations fifteen
months. (See Vol. I. p. 141.) Every man [302]
neglects to shave his beard for at least one
month; and during that time merely oils his
body at night, but not his head. The female
mourners remain within the *fytoca* about two
months, night and day, only retiring occasionally to the neighbouring temporary houses, to
eat, &c. It will be seen, that what we have 766
already related of these ceremonies differs in
many respects, some in kind, and all in degree, from those attending the burial of the
king: but those we are about to describe are
altogether peculiar to Tooitonga's funeral.

In the afternoon of the day of burial, the 766
body being already in the *fytoca*, almost every 765
man, woman, and child, provided with a *tŏmē**, [416]
and a piece of *boláta*†, sit down at about eighty

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* A certain part of the cocoa-nut tree, of which torches are made.

† Part of the stem of the banana or plantain tree, used to receive the ashes falling from lighted torches.

766 765 416 yards from the grave: in the course of an hour the multitude collects, probably to above three thousand, all clothed in old mats, &c. and seated as just stated. One of the female mourners now comes out of the *fytoca*, and advances in front, where she calls out to the people, saying *mo too, bea ofi my*, Arise ye, and approach; whereupon the people get up, and advancing about forty yards, again sit down: two men behind the grave now begin to blow conch shells, and six others, with large lighted torches, about six feet high, and six inches thick, (made of bundles of *tómēs*), next advance forward from behind the *fytoca*, descend the mount, and walk round one after another several times, between the *fytoca* and the people, waving their flaming torches in the air; they then begin to ascend the mount, at which moment all the people rise up together, and suddenly snap their *bolátas*, nearly at the same time, producing a considerable crash: they then follow the men with the torches, in a single line, ascending the mount and walking round the *fytoca*, as they pass the back of which the first six men deposit on the ground their extinguished torches, and the rest their *tómës* and *bolátas*, the mourners within thanking them for providing these things: thus they proceed round, and return to their places and sit down.

sit down. The mataboole, who has the direction of the ceremonies, now advances in front of the people, and orders them to divide themselves in parties, according to their districts; which being done, he gives to one party the business of clearing away the bushes, grass, &c. from one side of the grave, and to another to do the same in regard to another part, a third to remove such and such rubbish, &c. so that the whole neighbourhood of the *fytoca* becomes perfectly clear: this being done, all the people return to their respective temporary houses. [766] [765]

Soon after dark, certain persons stationed at the grave begin again to sound the conchs, while others chant partly in an unknown language*, and partly in Hamoa, a sort of song, or rather a piece of recitative. While this is going on, a number of men in the neighbourhood get ready to come to the grave, to perform a part of the ceremony which the reader will not think altogether consonant with the [533] [534] [198] [191] [514]

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* The natives can give no account of what this language is, nor how they originally came to learn the words. It has been handed down from father to son, among that class of people whose business it is to direct burial ceremonies. None of them understand the words. It begins thus: *too fia o chi tóccaléw eio chi toccalów ca me fafángo eio manóve táwto, &c.* There are several Tonga words among it, and in all probability it is old or corrupted Tonga, though no sense can now be made of it. [767]

766 high character for cleanliness which we have
765 given the natives: it must be considered, how-
514 ever, a religious rite, standing upon the foundation of very ancient custom. These men, about sixty in number, assemble before the grave, and wait farther orders. The chanting being finished, and the conchs having ceased to blow, one of the mourners comes forward, seats herself outside the *fytoca*, and addresses the people thus: "Men! ye are gathered here to perform the duty imposed on you; bear up, and let not your exertions be wanting to accomplish the work:" having said this, she retires into the *fytoca*. The men now approach the mount (it being dark), and (if the phrase is allowable) perform their devotions to *Cloacina*, after which they retire. As soon as it is day-light, the following morning, the women of the first rank (wives and daughters of the greatest chiefs), assemble with their female attendants, bringing baskets, one holding one side, and one the other, advancing two and two, with large shells to clear up the depositions of the over night; and in this ceremonious act of humility there is no female of the highest consequence refuses to take her part: some of the mourners in the *fytoca* generally come out to assist, so that in a very little while the place is made perfectly clean: this is re-

peated the fourteen following nights, and as 766
punctually cleared away by sun-rise every morn- 765
ing. No persons but the agents are allowed to 514
be witnesses of these extraordinary ceremonies,
at least it would be considered highly inde-
corous and irreligious to be so. On the sixteenth [292]
day, early in the morning, the same females
again assemble; but now they are dressed up in the finest *gnatoo*, and most beautiful Hamoa mats, decorated with ribbons and with wreaths of flowers round their necks: they also bring new baskets, ornamented with flowers, and little brooms very tastefully made: thus equipped, they approach, and act as if they had the same task to do as before, pretending to clear away the dirt, though no dirt is now there, and take it away in their baskets. They then return to the *mooa*, and resume their mourning
mats and leaves of the *ifi* tree. Such are the [416]
transactions of the fifteen days; every day the
ceremony of the burning torches being also repeated. The natives themselves used to express their regret that the filthy part of these ceremonies was necessary to be performed, to demonstrate their great veneration for the high character of Tooitonga, and that it was the duty of the most exalted nobles, even of the most delicate females of rank, to perform the meanest and most disgusting offices, rather than the sa-

766 cred ground in which he was buried should re-
765 main polluted.

[514] For one month, from the day of burial,
greater or less quantities of provisions are
766 brought every day, and shared out to the peo-
765 ple. On the first day a prodigious quantity is
261 supplied; but on every succeeding day a less
quantity, gradually decreasing till the last,
when, comparatively, a very small portion is
[784] brought. The expenditure, and we may say
waste of provisions, is, however, so great, as to
require a *táboo* to be laid on certain kinds of
provisions, (see Vol. I. p. 112), which lasts
about eight or ten months; and at the end of
that time the ceremony of *fuccalahi* is performed
to remove it.

784 Ta'boo.—This word has various shades of
signification: it means sacred or consecrated
to a god, having the same signification as *fucca
égi:* it means prohibited or forbidden, and is ap-
plied not only to the thing prohibited, but to
the prohibition itself, and frequently (when it
is in sacred matters), to the person who breaks
784 the prohibition. Thus if a piece of ground or
778 a house be consecrated to a god, by express
declaration, or the burial of a great chief, it is
said to be *táboo*; the like if a canoe be conse-
crated, which is frequently done, that it may
be more safe in long voyages, &c. As it is

As it is
forbidden to quarrel or fight upon consecrated 784
ground, so fighting in such a place would be 778
said to be *táboo,* and those that fought would 578
be said also to be *táboo*; and a man who is thus 782
táboo would have to make some sacrifice to the 783
gods as an atonement for the sacrilege, as instanced in Palavali's case. (See Vol. I. p. 216.)
If a man be guilty of theft, or any crime whatsoever, 784
he is said to have broken the *táboo*; and 685
as all such persons are particularly supposed 825
liable to be bitten by sharks, an awkward mode 695
of discovering a thief is founded upon this notion, by making all the suspected persons go into the water, where sharks frequent, and he who is bitten or devoured is looked upon as
the guilty person. If any one touches a superior 784
chief, or superior relation, or any thing [576]
immediately belonging to him, he *táboos* himself; but this is not supposed to produce any bad consequence, unless he feeds himself with his own hands, without first removing this *táboo,* which is to be done by performing the ceremony of *mòë-mòë,* directly to be explained.
If a person touches the body of a dead chief, [761]
or any thing personally belonging to him, he becomes *taboo,* and time alone can relieve him.
(See note, Vol. I. p. 141.) Certain kinds of [262]
food, as turtle, and a certain species of fish, from something in their nature, are said to be

784 *táboo,* and must not be eaten until a small portion be first given to the gods. Any other kind
262 of food may be rendered *táboo* by a prohibition being laid on it. Fruits and flowers when tábooed are generally marked to be so, by pieces of white *tapa*, or a piece of plait, in the shape
784 of a lizard or shark*. To prevent certain kinds
796 of food from growing scarce, a prohibition or
[262] *táboo* is set on them for a time, as after the *inâchi*, or other great and repeated ceremonies;
[651] and which *táboo* is afterwards removed by the ceremony called *fúccalâhi;* but this latter term is not only applied to the ceremony which removes the prohibition, but is equally used to express the duration of the *táboo* itself, and which therefore is often called the time of the *fúccala'hi.* During certain ceremonies, as that of the *inâchi* and the *fala* (see Vol. I. p. 390), nobody may appear abroad, or at least in sight, it being tabooed to do so.

784 Any thing that is not tabooed is said to be
[192] *gnofoba* (i. e. easy, or at liberty), and is a term used in contradistinction to *táboo.*

[565] When a person is tabooed, by touching a
[788] superior chief or relation, or any thing personally belonging to him, he will perform the cere-

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[609] * Nevertheless they would not refuse to pluck and eat if Mr. Mariner, or any foreigner not influenced by such superstition, would first remove this external sign of the *táboo.*

mony of *mbë-mbë*, before he will dare feed himself 784
with his own hands. This ceremony consists 565
in touching the soles of any superior chief's 788
feet with the hands, first applying the palm,
then the back of each hand; after which the
hands must be rinsed in a little water, or, if
there be no water near, they may be rubbed
with any part of the stem of the plantain or banana
tree, the moisture of which will do instead
of washing. He may then feed himself without [264
danger of any disease, which would otherwise 753]
happen, as they think, from eating with tabooed
hands: but if any one think he may have already
(unknowingly) eaten with tabooed hands, he
then sits down before a chief, and taking the
foot of the latter, presses the sole of it against
his own abdomen, that the food which is within
him may do him no injury, and that consequently
he may not swell up and die: this operation
is called *fota*, (i. e. to press.) It is tabooed 784
also to eat when a superior relation is present, 264
unless the back is turned towards him: for 565
when a person's back is turned towards another, 516
that other may be said, in one sense, not to be
in his presence: also to eat food which a superior
relation or chief has touched; and if
either of these *taboos* is accidentally infringed
upon, the ceremony of *fota* must be performed.
If any one is tabooed by touching the person 784
643
415
778

784 or garments of Tooitonga, there is no other
643 chief can relieve him from his *taboo*, because no
415 chief is equal to him in rank; and, to avoid the
778 inconvenience arising from his absence, a consecrated
bowl (or some such thing), belonging to Tooitonga, is applied to and touched, instead of his feet. In Mr. Mariner's time, Tooitonga always left a pewter dish for this purpose, which dish was given to his father by Captain Cook.
784 Véachi usually adopted a similar plan. Cava,
276 either the root or the infusion, cannot be tabooed
by the touch of any chief of what rank soever; so that a common *tooa* may chew cava which even Tooitonga has touched.

TOOGOO CA'VA. This ceremony consists in
796 merely leaving a small piece of cava root before
782 a consecrated house or grave, out of respect to
276 a god, or to the departed spirit of a chief or relation,
788 at the same time the ceremony of *toogi*
or beating the cheeks is performed, as related (Vol. I. p. 89.) The *toogi*, which is performed at burials, is of a more serious nature.

LOTOO is the term used for praying; but it
782 is more commonly applied to prayers offered up in the fields to all the gods, but particularly to Alo Alo, petitioning for a good harvest. It will be also recollected, that prayers are offered up before consecrated houses and graves.

787 As omens, to which they give a considerable

degree of credit, and charms, which they sometimes 787
practise, are more or less connected with
their religion, we shall say something of them,
before concluding the present subject. Most
of their omens we have already had occasion to
mention, and have given instances of in the
course of the narrative. As to dreams, (see 828
Vol. I. chap. 4 and 14.) Thunder and lightning 821
(same vol. chap. 12 and 14.) Sneezing 827
(same vol. chap. 14.) These omens obtain almost
universal credit; and they are thought to
be direct indications from the gods of some
event that is about to happen. There is a certain 787
species of bird which they call *chicota'*, 825
which is very apt to make a sudden descent,
and dart close by one, making a shrieking
noise: this bird they suppose to be endowed
with a knowledge of futurity, and they consider
this action to be a warning of some evil that is
about to happen.

As Mr. Mariner was once going out with the 787
present king, and a party of men, upon some 825
excursion against the enemy, one of these birds 727
made a sudden descent, passed over their heads,
settled on a tree, passed over their heads again,
and again settled; upon which the majority,
not excepting the king, were for returning immediately;
but Mr. Mariner laughed at their
superstition, and, to prove that the bird had no

787 great insight into matters of futurity, he shot
825 it with his musket: but, however, this did not
727 prevent them from going back to their garrison; and several had a full conviction that Mr. Mariner would soon be killed for this sacrilege.

754 In respect to the charms practised among
them, we have also a few words to say. The principal is that called *tatáo*, which has already
[787] been described, Vol. I. chap. 14.[A] There are
[755] only two other practices which can well come
under this head, viz. *cábe*, or rather *vangi*, which means a curse, or a malevolent order or command; and *ta nioo*, a charm to discover whether a sick person will live or die. Of the former, viz. *cábe*, we have given instances (Vol. I. p. 284), from which it will appear that they are chiefly malevolent wishes, or commands, that the object may eat, or otherwise maltreat his relations or gods; and when we come to reflect that they believe in no future place of punishment, but that all human evils are the consequences of crimes, and that disrespect to one's superior relations is little short of sacrilege to the gods, these malevolent commands, however ridiculous some of them may appear to us, amount to the most horrible curses; for if such commands were fulfilled, nothing less than the most dreadful of human miseries would be ex-

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[A] [See 2: Mariner, category 116, pp. 424-425--Analyst]

pected to fall on the head of the sacrilegious perpetrator. 754 But it is only when a number of curses are repeated in a string, as it were, and pronounced firmly, and with real malevolence, that they are supposed to have any effect; but not even then, if the party who curses is considerably lower in rank than the party cursed. When a whole string is thus uttered, it is properly called *vángi*, and is often to the amount of thirty or forty in number. Mr. Mariner has heard one consisting of eighty maledictions, all disposed in rhyme; the rhyme, however, is not necessary: for a tolerable fair sample of this wonderful charm, the following may be taken: "Dig up your father by "moonlight, and make soup of his bones; bake "his skin to cracknel; gnaw his skull; devour "your mother; dig up your aunt, and cut her "to pieces; feed upon the earth of your grave; "chew the heart of your grandfather; swallow "the eyes of your uncle; strike your god; eat "the gristly bones of your children; suck out "the brains of your grandmother; dress your"self up in the skin of your father, and tie it on "with the entrails of your mother," &c.&c.&c.

As to the charm of *ta nioo*, it consists in spin- 755 ning a cocoa-nut with the husk on, and judging 781 by the direction of the upper part, when again at rest, of the object of inquiry, which is chiefly, whether a sick person will recover: for this

755 purpose, the nut being placed on the ground, a
781 relation of the sick person determines that, if
the nut, when again at rest, points to such a
quarter, the east for example, that the sick man
will recover: he then prays aloud to the patron
god of the family, that he will be pleased to di-
rect the nut, so that it may indicate the truth:
the nut being next spun, the result is attended
to with confidence, at least with a full convic-
tion that it will truly declare the intentions of
781 the gods at the time. The other occasions in
[524] which the spinning of a cocoa-nut is used, is
chiefly for amusement, and then no prayer is
made, and no degree of credit is attached to
[578] the result. The women often spin a cocoa-nut
to decide some dispute at a game.

CHAPTER XXI.

Introductory observations on the state of the healing art in these islands—Their surgical knowledge borrowed from the Fiji islands—Medical skill of a Sandwich islander—The operation of *cawso*, with a case described; regimen; precautions against tetanus—Two cases of tetanus cured by the operation of *tocolosi*—Operation of *boca*, or castration: a man castrates himself—Fractures and luxations—Topical bloodletting—Opening abscesses—Burning and blistering—Friction—Scarification of the tunica adnata—Gun-shot wounds—Amputation—Circumcision—*Ta tattów* at the Tonga islands; at the Fiji islands—The diseases called *cahi* and *palla*—Gonorrhœa—Observations respecting the existence of syphilis at these islands—Gonorrhœa cured by fright in three individuals—*Tona*, a disease similar to the yaws—An eruption on the feet called *gnówooa*—*Fooa*, or elephantiasis—*Momoco*, or general wasting of the flesh—*Feke-feke*, a species of irregular intermittent. 000

Having, in the three preceding chapters, 128
given an account of the state of religion and morals in these islands, we shall now proceed to develope the next most important feature in the description of human habits, and shall therefore endeavour to set forth the state of useful knowledge to which they have arrived. In the first place, we shall treat of the healing [755]
art; not only because it stands prominent in [782]

128 the general history of human science, but be-
755 cause, in all early stages of society, it appears
782 to have a particular connexion with, and often
to depend entirely upon, certain religious cere-
monies; nor is this to be wondered at, for, see-
ing that the operations of the animal œconomy
are so far involved in mystery, as frequently to
escape the scrutinizing search of the most cul-
tivated mind, how can it be otherwise but that
a people, among whom the sources of know-
ledge are scanty, and the opportunities of expe-
riment on the animal œconomy both rare and
hazardous, should look to the gods for relief
from those miseries which evidently proceed
from an unseen hand: a considerable portion
of the curative means of these people are,
therefore, very naturally, *invocation* and *sacri-*
752 *fice*. Nevertheless, as the animal œconomy is
subject to a variety of accidents, the causes and
operations of which take place, and pursue their
progress, more or less, under the evidence of
the external senses, appropriate means of cure
are frequently had recourse to, and operative
surgery is therefore not in a contemptible state
of cultivation.

All the remedies practised among them may
757 very safely be ranked under these three heads,
782 viz. invocation, sacrifice, and external opera-
755 tions; as to internal remedies, they sometimes,
752

but very seldom, use infusions of a few plants, 757
which produce, however, no sensible effect, 782
either upon the system or upon the disease, 755
and we may readily conceive in how little 752
esteem such remedies are held when the king's
daughter, whose life so great pains were taken
to preserve, took none of them, nor did any one
think of proposing them. The idea of giving 177
these infusions was first taken from the natives
of the Fiji islands, who have the repute of
being skilful in the management of internal remedies:
and though almost all the surgical
operations known and practised at the Tonga
islands have avowedly been borrowed from the
same source, and followed up with a considerable
degree of skill and success, yet the Tonga
people have generally failed in the former, and
for the cure of constitutional ailments depend
upon the mercy of the gods, without any interference
on their own parts, except in the way
of invocation and sacrifice. In such a state of 755
things, it would be natural to suppose that they
frequently make use of charms, amulets, &c. to
assist in the cure; but this, however, is never
done, for they have not the most distant idea
of this sort of superstition, which prevails so
much over almost all the world, even in the
most civilized countries. The natives of the 757
Sandwich islands, however, appear to have a 171
727

757 knowledge of some medicines, but whether from 171 original discoveries of their own, or from the 727 information of Europeans, Mr. Mariner could not obtain any information from those natives who were with him at Vavaoo. One of these Sandwich islanders (a petty chief) professed some knowledge of the healing art, and it so happened that Mr. Mariner was once the subject of his skill. Feeling himself much indisposed by a disordered state of the stomach and bowels, attended with head-ache and drowsiness, this Sandwich islander proposed to give him some internal remedies, whilst a native of Tonga, on the other hand, very much wanted him to lose some blood (by scarification with shells on the arms, legs, &c.) The remedies proposed by the former were an emetic and a cathartic: the cathartic consisted chiefly of the sweet potatoe grated, and the juice of the sugar-cane; to this, however, was added the juice of some other vegetable substance, with which Mr. Mariner was not acquainted. The emetic consisted of two infusions, one of certain leaves, and the other of a particular root, both unknown to him: the Sandwich islander informed him that the root was necessary to counteract the effect of the leaves, which was very powerful, and might, in a large dose, and without such addition, kill him. Upon this

discouraging information, the native of Tonga, 757
with his scarifying shells, redoubled his per- 171
suasions, ridiculed the remedies of the other, 727
and, on understanding what effect they would have, laughed most heartily at the idea of curing a sick man by means which would make a healthy man sick. The remedies of the surgeon, however, were not more agreeable than those of the physician, and the patient was at a loss to know to whose care he should entrust his health; when the latter signified his intention of taking some of his own physic, which was the best proof he could possibly give of his confidence in it: two equal doses were accordingly prepared; the patient took one, and the doctor took the other. The cathartic was first given, and the emetic about an hour afterwards: the latter operated in about another hour, and the former, in conjunction with it, in about two hours and a half. They both evinced abundant evidence of their respective properties, and the following morning Mr. Mariner found himself perfectly well: which happy result the man who wanted to bleed him could by no means attribute to the remedies he had taken! The Sandwich islander, notwithstanding he was much laughed at, particularly about his cathartics, obtained at length a considerable share of credit for his skill. Finow took his

757 remedies twice with very good effect, which
171 encouraged some others to try; but as these
727 circumstances took place only a short time before Mr. Mariner left, and consequently only a few trials had been made, we ought not to speak of them as constituting the medical knowledge of the Tonga people; but as this Sandwich island chief was a man of considerable judgment, and, as Mr. Mariner has every reason to think, a good observer, we indulge the hope that no ill success, at an early period, has destroyed confidence in the adoption of two such useful remedies.

755 The ceremonies of invocation in behalf of
182 sick people have already been described in the account of the sickness of the late king's daughter: the sacrifices adopted on similar occasions are *tootooni'ma* and *naugia;* cutting off fingers and strangling children: these also have both been described; the latter is only done for very
128 great chiefs. We shall now proceed to speak of their operative surgery, and constitutional diseases, as far as Mr. Mariner's observation can lead him to speak with accuracy.

752 No native of Tonga undertakes to practise
177 surgery unless he has been at the Fiji islands, where constant wars afford great opportunities of becoming skilful; and no native of Tonga would employ a surgeon who had not been

thus schooled: nor would any one, as Mr. Ma- 752
riner believes, undertake an important surgical [177]
operation, unless he feels himself confident in
what he is about to perform; and it must be
said of them, that they are not rash in their
opinions. When a surgeon performs an opera- [465]
tion, he never fails to obtain a present from the [759]
patient or his friends.

The three most important operations are *cawso*, or paracentesis thoracis; *tocolosi*, or an operation for the cure of tetanus, which consists in making a seton of the urethra; and *boca*, or castration.

Cawso is an operation which is performed
to allow of the escape of extravasated blood,
which may have lodged in the cavity of the
thorax, in consequence of wounds, or for the
extraction of a broken arrow. There are no
other instances where they think of performing
it. The instruments they use are a piece of [413]
bamboo and a splinter of shell; sometimes a
probe made of the mid-rib of the cocoa-nut
leaf. Mr. Mariner has seen a number of [123]
persons on whom the operation had been per-
formed, and who were in perfect health; and
two instances of the fact itself he was an eye-
witness to. The one we are about to describe
was performed upon a Fiji islander, who had
received a barbed arrow in the right side, be-

752 tween the fifth and sixth ribs; not in a line directly below the nipple, but about an inch backwards. The arrow had broken off about three inches from the point *, under the third row of barbs, and from the rise and fall of the thorax in the act of respiration the whole piece was perfectly concealed from any external view: the barbs and the point were of the same piece with the rest of the head of the arrow.

A countryman of the wounded man wished to perform the operation, but the patient desired that a friend of his, a native of Vavaoo, should manage it: this proved that he placed at least equal confidence in his skill as in that of his countryman; indeed he had seen him perform the operation several times before, at the Fiji islands.

The patient was now lying on his back, but a little inclined to his left side; and this was considered a favourable posture for the operation. It was a fine clear day, and the weather warm: had it been rainy or cloudy, or had the patient felt himself cold, fires would have been lighted in the house, and a burning torch held to his side, to relax the integuments, and to

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[411] * They are made thin under each barb, on purpose that they may break. The barbs of this arrow were about a quarter of an inch transverse diameter, and the stem of the arrow under each row of barbs about the eighth of an inch.

render by such means the wound more favourable. 152 The wound had been received the day before; and on pressing the finger upon its orifice the broken end of the arrow could not now be felt, except by the pain which such pressure gave the patient. In the first place, the operator marked with a piece of charcoal the situation and length of the intended incision, which was about two inches; the small wound made by the arrow being in the centre of it. The integuments were now drawn upwards, so that the black line lay upon and parallel with the superior rib; an assistant pressing his hand above, and another below the situation of the intended incision, with a view to keep the integuments firm and steady. The [413] operator having now chosen a fit piece of bamboo, began his incision, and carried it down to the bone, the whole length of the mark, which was done with five or six motions of the hand, aided by considerable pressure: in this part of the operation a shell could not be used, on account of its liability to break. The integuments being now allowed to return to their natural situation, the incision was cautiously continued with a splinter of shell, midway between the two ribs, dividing the intercostal muscles to nearly the same extent as the external wound, to allow of the introduction of a finger and thumb to lay hold of the arrow: during this part of the operation, however, the end of the arrow became perceptible, protruding between the costæ at every expiration: the operator, as soon as possible, secured it with the finger and thumb of his left hand; whilst with his right he proceeded to widen the incision on either side, that he might take a deeper and firmer hold, and secure, if possible, the second row of barbs: to facilitate the operation, he now slipt the noose of a string over the barbs he held between his finger and thumb, and having secured which, his left hand was no longer in the way of his right; for by drawing the string as far as prudence would allow, he kept it prest upon the superior rib, and thereby preserved the arrow from receding at every inspiration. The incision was now carried through the intercostal muscles and the pleura, sufficiently to allow of the introduction of the finger and thumb of the right hand, with which he endeavoured to disengage as much as possible what might obstruct the barbs; whilst with his left finger and thumb he laid hold of the end of the arrow, and kept gently twisting it, always one way, so as to break down those obstructions which could not be removed with the other hand, taking care, however, not to use so much force as might be supposed liable to break the barbs; and in this way, in the course of two or three minutes, he withdrew the arrow, bringing with it a small portion of the substance of the lungs, which could not be disengaged. During this part of the operation the patient was almost insensible he was held by those about him, to prevent any mischief arising from his struggles, which at times were violent. The operator now carefully examined the arrow, and being satisfied that every barb (of which there were three rows) was entire, he ordered him to be gently turned on the right side, so that the wound was depending, and to make it more completely so, a quantity of *gnatoo* was placed under him in two situations, viz. under the shoulder, and under the *pelvis*, in such a way that the orifice of the wound was evidently the most depending portion of the thorax. The patient being now perfectly sensible, the operator desired him to make a full inspiration, enquiring whether it gave him much pain; and being answered that he could bear it tolerably well, he desired him to make several full inspirations from time to time, but not so as to fatigue himself, and occasionally to move his body gently: by these means a considerable quantity of blood was discharged. A few hours afterwards the operator introduced between the ribs a portion of banana leaf,

752 smoothly folded several times, and anointed with
cocoa-nut oil, as a pledget to keep open the
[757] wound. He ordered his patient to be kept
perfectly quiet, not to be spoken to, no noise to
be made, nor his attention to be attracted in
any way: to live chiefly upon vegetable diet,
or if he had any kind of meat, fowl in preference
to pork, or if pork, it was to be very small
in quantity, and without the least fat, with
cocoa-nut milk for drink, in any quantity that
he felt disposed to take. The first night he had
a great deal of pain, much thirst, and little
sleep; the following day he was much easier, a
great deal of blood was found to have been discharged,
and a fresh pledget was introduced,
which was renewed every morning as long as
any discharge was apparent. When the discharge
of sanguineous fluid ceased, which was
in about nine or ten days, the operator introduced
his probe, to be sure that the cessation
of the discharge was not occasioned by any obstruction:
he then contented himself with a
more superficial pledget, that the external orifice
might not heal too soon; and the patient
was allowed to change his posture occasionally,
752 but not for a long time together. As he grew
757 better a little more meat was allowed him: but
the use of cava was interdicted until he got
tolerably well. The wound healed in about six

weeks, without any sort of dressing or washing; 752
the patient was confined to his house about two 757
months, and was not perfectly recovered till near a twelvemonth, when he seemed as healthy and as strong as ever, with scarcely any cough having supervened in the meanwhile. This was considered a very dangerous wound, and a very well conducted cure. Mr. Mariner does not 826
know that they are acquainted either with the exact situation or existence of the intercostal arteries.

It often happens that the arrow, not being a 752
barbed one, is withdrawn without any difficulty; but still the surgeon thinks proper to perform the operation of *cawso*, not by enlarging the wound made by the arrow, but by making another at some little distance from it, in a part which, either from judgment or education, he deems more safe and proper. In all those persons whom Mr. Mariner knew to have undergone the *cawso* it had been performed in nearly the same situation as the one above stated. 752

We have observed in the before-mentioned 757
case that the wound was not washed, and it 515
may here be noticed, that in all cases of con- 753
siderable wounds produced by pointed instru- 302
ments the patient is not allowed to wash himself till he is tolerably well recovered, nor to shave, cut his hair, nor his nails: for all these things

752
757 they say are liable to produce *gita* (tetanus),
515 unless the wound be of such a nature, and in
753 such a situation, that it may with safety be first
laid completely open, then there is no danger.
[302] Mr. Mariner never witnessed a case of tetanus
[164] produced by these means; but he met with
many who said they had seen it in persons who
had got nearly well of their wounds, but happening
to wash themselves too soon, spasm supervened,
and death was the consequence. They
752 notice that wounds in the extremities, particularly
753 in the feet and hands, are liable to produce
tetanus: also, in persons already wounded,
sudden alarms, or even any sudden noise that
calls the attention abruptly, is liable to produce
this complaint. They never allow females to
be near men thus wounded, lest the mere stimulus
of venereal desire should induce this
752 dangerous complaint. As to cutting the hair
757 and nails, they positively assert that the mere
302 sensation of these simple and common operations
753 has not unfrequently been productive of
these dreadful consequences. The man whose
[515] case we have just mentioned was eight months
without being washed, shaved, or having his
hair or nails cut.

752 *Gita* is a disease very common among the
177 Tonga people; but still more common among
164 the natives of the Fiji islands, who, from their

warlike habits, are more frequently in the way 152
of it: they adopt, however, a remedy which the 164
Tonga people have borrowed of them, and consists [177]
in the operation of *tocolósi*, or passing a
reed first wetted with saliva into the urethra,
so as to occasion a considerable irritation, and
discharge of blood; and if the general spasm is
very violent, they make a seton of this passage,
by passing down a double thread, looped over
the end of the reed, and when it is felt in the
perinæum they cut down upon it, seize hold of
the thread, and withdraw the reed, so that the
two ends of the thread hang from the orifice of
the urethra, and the doubled part from the artificial
opening in the perinæum; the thread is
occasionally drawn backwards and forwards,
which excites very great pain, and abundant
discharge of blood. The latter operation Mr.
Mariner has seen performed several times; but
only twice for tetanus, arising in both instances
from wounds in the foot: in these cases the
spasms, but particularly the convulsive paroxysms,
were exceedingly violent, extending to
the whole body, neck, face, trunk, and extremities:
but in neither case was the jaw permanently
locked, though on every accession it
was violently closed for a few seconds. A native [159]
of the Fiji islands performed one operation, [563]
and Hala A'pi A'pi the other: they both hap-

752 pened at Vavaoo, at different times. In either
164 case the disease came on suddenly, three or
[759] four days after the wound was received, which
was from an arrow not barbed. The moment
[562] the symptoms became evident *tocolósi* was per-
752 formed. In the short space of two hours one of them was greatly relieved, and the other in about six or eight hours. The following day the one on whom Hala A'pi A'pi operated was quite well, and afterwards had no other attack; consequently the thread was withdrawn: but the other on the second day was not quite free from spasmodic symptoms, and a paroxysm coming on, the seton was moved frequently, which in two or three hours gave him great relief, and he afterwards had no other attack: it was thought prudent, however, to keep in the seton till the fourth or fifth day, when it was withdrawn. The effect of this operation was a considerable pain and tumefaction of the penis, but which gradually subsided (in about five or six days): the artificial openings in both cases healed spontaneously, without any difficulty.

These are the only two cases of tetanus in
752 which this operation was performed that Mr.
123 Mariner can speak of with certainty, having been an eye-witness of them. He heard of several others at the Hapai islands, at the island of Tonga, &c. some of which were equally for-

tunate. From what he has heard and seen 752
of the success of this operation at the Tonga 123
islands, he is disposed to believe that about three
or four in ten recover by the aid of it. The 171
Fiji islanders, however, speak of the happy effects of this singular mode of cure with much more confidence than the natives of Tonga; but as they claim the merit of the discovery, they are probably rather too profuse in praise of it.

Tetanus is not the only disease for the cure 752
of which the operation of *tocolósi* is performed: [827]
it is adopted also in cases of wounds in the abdomen, upon the mistaken notion that any extravasated blood in the cavity of the abdomen is capable of passing off by the discharge from
the urethra. Mr. Mariner saw the operation [123]
performed once in this case, and, as the man was considered in a very bad state, and notwithstanding got well, the cure was attributed to this remedy. It is also performed for relief in cases of general languor and inactivity of the system; but, in such instances, they only endeavour to produce irritation by passing the reed without any thread or artificial opening: the present king had it thus performed on him for this purpose; and two days afterwards he said he felt himself quite light, and full of spirits.

The natives of these islands are very subject [164]

752 to enlarged testicles, and for this they some-
[164] times perform the operation of *boca* (castration).
[123] Mr. Mariner's limited observation on this sub-
ject does not authorize him to speak with any
degree of certainty in regard to the precise
nature of these tumefactions. Their mode of
performing this operation is summary enough:
a bandage being tied with some degree of firm-
ness round the upper part of the scrotum, so as
to steady the diseased mass, at the same time
that the scrotum is closely expanded over it,
an incision is made with bamboo, just large
enough to allow the testicle to pass, which be-
ing separated from its cellular connexions, the
cord is divided, and thus ends the operation:
they neither tie the cord, nor take any pains to
stop the bleeding; but, if the testicle be not
very large, and the epidydimis not apparently
diseased, they perform the operation by dis-
secting it from that body with the same in-
strument. The external wound is kept from
closing by a pledget of the banána leaf, which
is renewed every day till the discharge has
ceased; the scrotum, in the mean time, is sup-
[123] ported by a bandage. A profuse hæmorrhage
is mostly the consequence of this operation:
it was performed seven times within the sphere
of Mr. Mariner's knowledge, during his stay;
to three of which he was a witness: not one

of the seven died. One of these cases was 152
that of a man who performed the operation on 123
himself: his left testicle was greatly enlarged,
being about five or six inches in diameter,
and gave him, at times, severe lancinating
pains: two or three times he was about to
have the operation performed by a native of
Fiji, but his courage failed him when he came
to the trial. One day when Mr. Mariner was
with him, he suddenly determined to perform
the operation on himself; and it was not much
sooner said than done: he tied on the bandage,
opened the scrotum with a very steady hand,
in a fit of desperation divided the cord and
cellular substance together, and fell senseless
on the ground: the hæmorrhage was very profuse.
Mr. Mariner called in some persons to
his assistance, and he was carried into a house,
but did not become sensible for nearly an hour,
and was in a very weak state from loss of
blood: this affair confined him to the house for
two or three months. There was one rare in- 164
stance of a man, both of whose testes were 165
affected with some species of sarcoma, to a degree
almost beyond credit: when he stood up,
his feet were necessarily separated to the distance
of three quarters of a yard, and the
loaded scrotum, or rather the morbid mass,
reached to within six inches of the ground:

164 there was no appearance of a penis, the urine
165 being discharged from a small orifice about the
middle of the tumor, that is to say, about a foot
and a half below the os pubis. The man's
general health was not bad; and he could even
walk by the help of a stick, without having any
sling or support for his burthen: it was specifically
lighter than fresh water, and considerably
lighter than salt water, so as to produce much
inconvenience to him when he bathed. He
died at the island of Foa, about two or three
months before Mr. Mariner left Vavaoo.

752 As to fractures, and dislocations of the extremities,
[826] it may be said that there is scarcely
any native but what understands how to manage
at least those that are most likely to happen;
for they are very well acquainted with the general
forms of the bones, and articulations of
the extremities. They use splints made of a
certain part of the cocoa-nut tree: for broken
164 arms they use slings of gnatoo. In fractures
[752] of the cranium they allow nature to take her
[158] course without interfering, and it is truly
astonishing what injuries of this kind they will
bear without fatal consequences: there was one
man whose skull had been so beaten in, in two
or three places, by the blows of a club, that his
head had an odd mis-shapen appearance, and
yet this man had very good health, except

when he happened to take cava, which pro- 164
duced a temporary insanity. Fractures of the 752
clavicle and ribs Mr. Mariner never saw there. 158

The most common surgical operation among
them is what they call *tafa*, which is topical 757
blood-letting, and is performed by making, with a shell, incisions in the skin to the extent of about half an inch in various parts of the body, particularly in the lumbar region and extremities, for the relief of pains, lassitude, &c.; also for inflamed tumours they never fail to promote a flow of blood from the part; by the same means they open abscesses, and press out the purulent matter: in cases of hard indolent tumours, they either apply ignited *tapa*, or hot bread-fruit repeatedly, so as to blister the part; and ultimately to produce a purulent surface. Ill-conditioned ulcers, particularly in those persons whose constitutions incline to such things, are scarified by shells; those that seem disposed to heal are allowed to take their course without any application.

In cases of sprains, the affected part is rub- 752
bed with a mixture of oil and water, the friction being always continued in one direction, that is to say, from the smaller towards the larger branches of the vessels. Friction, with the dry hand, is also often used in similar and other cases, for the purpose of relieving pain.

751 In respect to inflammations of the eyes, which
sometimes rise to a very great height, attended
frequently with a considerable purulent discharge;
they frequently have recourse to scarification
by the application of a particular kind
of grass, the minute spicula with which it is
replete dividing the inflamed vessels as it is
moved upon the tunica adnata. To assist in
reducing ophthalmic inflammations, they also
drop into the eye an acid vegetable juice, and
sometimes another of a bitter quality; the first
164 is called *vi*, the latter *bawlo*. The species of
ophthalmia to which they are subject, though
sometimes lingering, is stated scarcely ever to
have produced serious consequences, and is not
considered contagious. Mr. Mariner neither
saw nor heard of but one man who had lost his
sight by disease.

752 In cases of gunshot wounds, their main object is to lay the wound open, if it can be done with safety in respect of the larger blood-vessels and tendons, not only for the extraction of the ball, if it should still remain, but for the purpose of converting a fistulous into an open wound, that it may thereby heal sooner and better: if they have to cut down near larger vessels, they use bamboo in preference to the shell; the same near tendons, that there may be less chance of injuring them. They always

make incisions nearly in the course of the 752
muscles, or, at least, parallel with the limb.

The amputation of a limb is an operation 752
very seldom performed; nevertheless it has 304
been done in at least twelve individuals. Mr. [643]
Mariner seeing one day a man without an arm,
curiosity led him to enquire how it happened,
and found that he had been one of the twelve
principal cooks of Toogoo Ahoo, the tyrant of
Tonga, and had submitted to the amputation
of his left arm, under the circumstances related
Vol. I. p. 70. The mode in which this operation
was performed was similar to that of *tootoonima*,
desctibed Vol. II. p. 210, only that a
large heavy axe was used for the purpose. The
bleeding was not so profuse as might be imagined,
owing, no doubt, to the bluntness of the
instrument and violence of the blow. This
stump appeared to Mr. Mariner to be a very
good one; the arm was taken off about two
inches above the elbow. Ten were stated to
have done very well; of the remaining two, one
died of excessive hæmorrhage, and the other of
mortification. There was also a man living at 752
the island of Vavaoo who had lost a leg in consequence 164
of the bite of a shark, which is not a
very uncommon accident; but there was something
unusual in this man's particular case: his
leg was not bitten off, but the flesh was almost

752 [164] completely torn away from about five inches below the knee down to the foot, leaving the tibia and fibula greatly exposed, and the foot much mangled: *he was one of those who chose* to perform his own operations; with persevering industry, therefore, he sawed nearly through the two bones with a shell, renewing his tedious and painful task every day till he had nearly accomplished it, and then completed the separation by a sudden blow with a stone! The stump never healed. Mr. Mariner had this account from the man himself and many others.

304 752 *Tĕfe,* or the operation of circumcision, is thus performed: a narrow slip of wood, of a convenient size, being wrapped round with *gnatoo,* is introduced under the præputium, along the back of which a longitudinal incision is then made to the extent of about half an inch, either with bamboo or shell (the latter is preferred); this incision is carried through the outer fold, and the beginning of the inner fold, the remainder of the latter being afterwards torn open with the fingers: the end of the penis is then wrapped up in the leaf of a tree called *gnatái,* and is secured with a bandage: the boy is not allowed to bathe for three days: [171] the leaf is renewed once or twice a day. At the Fiji islands this operation is performed by

amputating a portion of the præputium, according 304
to the Jewish rite. 752

The operation of the *ta tattow*, or puncturing [171]
the skin, and marking it with certain configurations,
though it is not properly surgical, 304
yet we mention it here, as it is very apt to produce
enlargements of the inguinal and axillary
glands. The instrument used for the purpose [413]
of this operation somewhat resembles a small [237]
tooth comb: they have several kinds, of different degrees of breadth, from six up to fifty or sixty teeth: they are made of the bone of the wing of the wild duck. Being dipped in a mixture of soot and water, the outline of the *tattów* is first marked off before the operator begins to puncture, which he afterwards does by striking in the points of the instrument with a small stick cut out of a green branch of the cocoa-nut tree: when the skin begins to bleed, which it quickly does, the operator occasionally washes off the blood with cold water, and repeatedly goes over the same places: as this is a very painful process, but a small portion of it is done at once, giving the patient (who may justly be so called) intervals of three or four days rest, so that it is frequently two months before it is completely finished. The parts tattowed are from within two inches of the knees up to about three inches above the umbilicus: there are certain patterns or forms of

304 the *tattów*, known by distinct names, and the individual may choose which he likes. On their brown skins the tattow has a black appearance, on the skin of an European a fine blue appearance. This operation causes that portion of the skin on which it is performed to remain permanently thicker. During the time that it is performed, but sometimes not for two or three months afterwards, swellings of the inguinal glands take place, and which almost always suppurate: sometimes they are opened with a shell before they point, which is considered the best treatment; at other times they are allowed to take their course. We need not wonder at the absorbents becoming so much affected when we consider the extent of surface which is subjected to this painful operation; even the glans penis and the verge of the anus do not escape. It is considered very unmanly not to be tattowed, so that there is nobody but what submits to it as soon as he is grown up. 562 The women are not subjected to it, though a few of them choose to have some marks on the inside of their fingers. The men would think it very indecent not to be tattowed, because though in battle they wear nothing but the *mahi*, they appear by this means to be dressed, without having the incumbrance of clothing*.

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* I have seen two instances of the Tonga tattów, in Jeremiah Higgins, and in Thomas Dawson, both of the Port au

304 171 It is a curious circumstance, that at the Fiji islands, the men, on the contrary, are not tattowed, but the women are. The operation is managed by their own sex, though by no means to that extent to which it is performed on the Tonga men, contenting themselves chiefly with having it done on the nates in form of a large circular patch, though sometimes in that of a crescent; and most of them have it also done on the labia pudendi, consisting of one line of dots on each side, just within the verge of the external labia.

164 We cannot with certainty say that the glandular ulcerations above alluded to are always produced by the tattów, though in all likelihood, when it has recently been performed, it is the exciting cause; but the people are very subject to scrofulous indurations, glandular enlargements, and ulcers: they call the disease *cahi;* the parts affected are the groins, axillæ, and neck; though many other parts of the body are also liable to ulcers, which they call *pálla*. These diseases sometimes run on to such an extent, and assume such appearances, that we believe some travellers have mistaken them for lues venerea. It is certain that some indi-

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Prince. The beauty and neatness of the execution far exceeded my expectations. It may best be compared to a pair of blue satin small-clothes very tastefully configured.

3: Mariner F-5 (1806-1810) 1818
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164 viduals affected with *pálla* have been obliged to submit to the loss of a nose, the cartilaginous and softer parts of that organ becoming completely destroyed: it must be also mentioned at the same time, that the natives are subject to gonorrhœal discharges, attended with ardor urinæ. All these circumstances appear very equivocal: but Mr. Mariner has every reason to believe that the venereal disease did not exist under any form, either at the Hapai islands or Vavaoo, during the time that he was there; although, to his certain knowledge, three of the survivors of the Port au Prince's crew had gonorrhœas at the time the ship was taken, one of whom had brought it from England, and the other two had contracted it at the Sandwich islands. Several others of the ship's company had also venereal affections: but they fell in the general massacre on board. In the first place we must observe, in respect to those labouring under the diseases called *cahi* and *pálla*, that the complaints are either not venereal, or that the venereal disease subsides in them, and the constitution cures itself spontaneously. 2dly, That the organs of generation are never affected previously to the more [753] general disease coming on. 3dly, That these diseases are not known to be, or believed to be contracted by sexual intercourse. 4thly, That

though these diseases in some constitutions produce fatal consequences, yet very frequently the appetite and strength, and fulness of flesh, remain much the same as if no disease existed, though this happens in *pálla* more than in *cahi*. In respect of the gonorrhœas to which they are subject, they are for the most part very mild in their symptoms, and get well in a few days; besides which, they are not capable of being communicated between the sexes, or at least this is not known or believed to be the case. With regard to the three men of the Port au Prince's crew, they got well without exactly knowing when or how: for the consternation occasioned by the capture of the ship and the destruction of their countrymen, and the alarm and state of anxiety in which they were for at least two or three days, had produced such a change in the constitution, or at least in the disease, that it had actually got well before they were aware of it. Mr. Mariner inquired among some of the oldest men if they had ever seen or heard of such a disease as syphilis or venereal gonorrhœa (describing the general character of it, and how it was communicated), and learnt that a woman, a native of one of the Hapai islands, having had connexion with one of the men belonging to a French ship, became on fire, (as they expressed it), and died after-

164 wards in a very bad state: and this was all that he learned respecting what might reasonably be supposed to be true syphilis. *Pálla* frequently gets well spontaneously: but the remedies commonly used are scarification of the ulcered surface, powder of tumeric sprinkled over it, and sometimes a bitter vegetable juice dropped on it.

They have among them another kind of ulcerous disease which they call *tona*, very distinct from the two last described, children being for the most part subject to it; and it is one of those diseases which only occur once during a person's life. The patient is first seized with general languor and debility, attended with loss of appetite: in a few days an eruption appears in different parts of the body, but particularly in the corners of the mouth, axillæ, groins, parts of generation, and anus; the pustules at first are exceedingly small, but at length increase to about half an inch in diameter; fungous excrescences grow out of them, exhibiting a granulated surface, and discharging a viscous fluid, which concretes round the edges. These pustules come also upon the soles of the feet, and increase to a considerable size, giving very great pain: Mr. Mariner is not acquainted with the state of the pulse, &c. The disease generally lasts several

months, and sometimes a couple of years. 164
From the symptoms thus far described, there is [757]
not much doubt about its resemblance to what is called the *yaws;* the remedies they use for it are a certain bitter juice dropped into the ulcers, and rubbing off the fungous excrescences with cocoa-nut husk dipped in sea-water. They are subject also to a pustulous eruption, [753]
chiefly confined to the feet, but which sometimes affects the hands: it usually appears between the toes, and has in its external character a strong resemblance to psora, and itches very much: it appears in the form of small pustules with whitish heads, which, when rubbed off, generally discharge a watery fluid: it is supposed to arise from walking in clayey places without the opportunity of washing the feet afterwards: it is not thought to be contagious: it usually lasts about four or five days. The name they give it is *gnówooa.* They use no [757]
remedy.

They are also subject to a disease called *fooa:* but if we describe the symptoms of elephantiasis, we shall have related with tolerable accuracy the history of this disorder. Labillardiere notices the disease, and calls it elephantiasis. They use no remedy for it. [757]

The disease called *momóco,* a sort of Marasmus, usually lasts from four to seven months: [165]

164 in the latter stages it somewhat resembles
165 phthisis. It comes on with occasional chilliness,
loss of appetite, lowness of spirits, wasting of the
flesh: shortly succeed swellings in the groin
and axillæ; general debility, paleness of the
lips. As the disease advances the patient stoops
very much; experiences pain in the chest, and
across the shoulders: sometimes, but not often,
a cough, and expectoration now supervene, the
debility and emaciation become extreme, and
death relieves the patient from his sufferings:
these are all the symptoms which Mr. Mariner
[757] can speak of with certainty. They use no physical remedies.

164 *Féke-feke* appears to be a sort of mild irregular intermittent: the paroxysm usually lasts from two to eight hours, and consists of a cold and a hot stage; but is seldom succeeded by perspiration. The returns of the paroxysm are very uncertain; sometimes two, at other times three, four, five or more days intervene. The patient is sometimes perfectly well for a month, and then his disorder returns.

123 In regard to diseases properly belonging to
females, Mr. Mariner has very little to commu-
841 nicate. The women are in general tolerably
healthy: during the catamenia, they anoint
844 themselves all over with a mixture of oil and
751 turmeric, to avoid catching cold; and they do

the same after lying in, on which occasions 841
women always assist, to the perfect exclusion 844
of the other sex: respecting the circumstances 751
of parturition, and the separation of the child,
these things are kept a profound secret from
the men*. The men also occasionally use this 751
mixture of turmeric and oil in time of war, when
the weather is wet, to prevent them from feeling chilly, for at that time they have scarcely
any dress: Mr. Mariner on similar occasions
has anointed himself all over with it, and found
it to have the desired effect.

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[*] Difficult parturition, as may be supposed, is very rare. [845]
Jeremiah Higgins informs me, that he once saw a woman, who rendered wild, and as it were frantic with her sufferings, ran out of the house, her attendants not being able to restrain her, and wandered about the plantation, sometimes stooping down—at other times running as if to escape from the perils that threatened her: her attendants did not attempt to render her any personal assistance; they merely prayed aloud to the gods to send her a speedy and safe delivery; and when she was worn out with fatigue, they carried her into the house. She was three days in labour.

CHAPTER XXII.

000 **General observations on the principal arts and manufactures—Canoe-building—Inlaying with ivory—Preparing graves—Constructing stone vaults—Net making—Fishing—House-building—Striking the tattow—Carving the handles of clubs—Shaving with shells—Cooking food—Enumeration of the principal made dishes—Making ropes; bows and arrows; clubs and spears—Manufacture of gnatoo, and mode of printing it—Making mats, baskets, combs, thread, &c.**

THE next subject in order is the state of the
463 arts and manufactures. We have already spoken
462 as far as respectability is concerned, of those which constitute distinct professions, being for the most part hereditary[*], and are all exercised by men: there are several other arts, however, some of which are practised by men, others by women, but which are not considered professional, as they do not constitute the business of a person's life; and the term *toofoonga*, (artizan), is consequently not applied to those who perform them: among these are principally the art of performing surgical operations; erecting

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[*] See p. 67—91 of this volume.

fortifications; making ropes, bows and arrows, 463
clubs and spears, which are practised by men, 462
whilst the manufacture of *gnatoo*, mats, baskets, thread, combs, &c., constitute the occasional employment of the women, even of those of rank. We shall give an account of each of the principal arts, beginning with those that are strictly professional.

Fo VACA, canoe-building. As it would be 396
impossible to give an intelligible and accurate description of this ingenious and useful art, without referring to well-executed plates, and as this has been already so ably done in Cook's and d'Entrecasteaux's voyages, we presume it would be but an unnecessary intrusion upon the attention of the reader to attempt entering into such a description. It may here be noticed, [177]
however, that the Tonga people have obtained a considerable share of information in the art of building and rigging canoes, from the natives of the Fiji islands. It has already been ob- 648
served, that, in all probability, the communica- 174
tion between these two nations, at the distance of one hundred and twenty leagues, began on the part of the Tonga people, who being situated to windward, it is very likely that one or more of their canoes were formerly drifted to the Fiji islands by stress of weather; and although they have no tradition of such a cir-

648 cumstance, yet this one consideration tends
strongly to corroborate the idea. It is highly
174 probable that neither of them went out on a
voyage of discovery, or if such an opinion be
admitted, there is little doubt but that the people
of Tonga first made the attempt, although
the construction and rigging of their canoes
[181] were at that time far inferior. The grounds for
this opinion are, first, their situation to windward,
and secondly, their superior enterprising
spirit, in affairs of navigation, which may be
said to constitute a feature of their national
[171] character. Their superiority in this respect is
so great, that no native of Fiji, as far as is known,
ever ventured to Tonga but in a canoe manned
with Tonga people, nor ever ventured back to
his own islands, but under the same guidance
484 and protection. If we look to the voyage of
Cow Mooala, related in Chap. 10,[A] we cannot
but entertain a very favourable idea of his maritime
skill. He sailed from the Fiji islands for
those of Tonga, but the state of the weather
prevented him making them; then he steered
for the Navigator's islands; and the weather
being still unfavourable, he was drifted to Fotoona,
where his canoe was destroyed, and his
cargo of sandal wood taken from him. Notwithstanding
these misfortunes, as soon as another
large canoe was built, he again ventured

[A] [See 2: Mariner, category 116, pp. 307-336--Analyst]

to sea, and returned to the Fiji islands to lay in 484
a second cargo.

The Fiji islanders make their canoes prin- 439
cipally of a hard firm wood, called *fehi*, which is
not liable to become worm-eaten; and as the 171
Tonga islands do not produce this wood, the 396
natives are not able to build canoes so large or 137
so strong as those of their instructors: all their
large canoes, therefore, are either purchased or
taken by force from the natives of Fiji. The 396
natives of Tonga take the greatest pains with
their canoes, polishing them with pumice-stone,
and paying every attention that they are not
more exposed to the weather than is absolutely
necessary. The canoes of the Navigator's [171]
islands are similar to those which were formerly
in use at Tonga, but the natives of those islands
never venture to the latter place but in canoes
manned with Tonga people.

Fono le, carving ornaments out of whales 306
teeth, for the neck, and inlaying clubs, &c. with 322
the same material. This art, as far as it regards 531
ornaments for the neck, is of Fiji origin; but [177]
inlaying clubs, wooden pillows, &c. is their own
invention. An account of the ornaments for
the neck has already been given, (Vol. I. p. 299.)
They inlay their clubs with extraordinary neat- 322
ness, considering the rude tool they employ, 531
which is generally a *togi* (or small adze), made 412
out of an European chisel, a piece of an old saw,

322 or even a flattened nail, to which a handle is
531 affixed. They only ornament those clubs which
[412] are considered good on account of their form,
or the quality of the wood, or those which have
[552] done much execution: to the latter it used to
be the custom to give a proper name. Those
that make these ornaments are chiefly canoe-builders.

Toofoonga ta′boo, superintendants of fu-
767 neral rites: these, as the name indicates, have
565 the regulation of every thing regarding burials
of principal chiefs: they are generally matabooles, and are always consulted respecting the preparations and forms of ceremony necessary on such occasions, and which are handed down by them from father to son.

324 Toofoonga ta ma′cca, or makers of stone
vaults for the burial of chiefs. The general
764 form of these vaults has been already described,
(Vol. I. p. 144.) The stones used for this purpose are about a foot in thickness, and are cut of the requisite dimensions, out of the stratum found on the beaches of some of the islands.

286 Jia cobe′nga, net-making. This art is performed exactly in the same way as with us: the thread is made of the inner bark of a tree, which they call *olongá:* large nets, however, are made of plait, formed from the husk of the cocoa-nut.

226 Toofoonga toty′ica, fishermen. All those

3: Mariner F-5 (1806-1810) 1818
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who follow this profession are sailors: their 226 mode of catching fish is chiefly with the net, though they sometimes make use of the line and hook.

LANGA FALLE, house-building. Every man 342 knows how to build a house, but those whose 331 business it is have chiefly to erect large houses [346] on *maláis*, consecrated houses, and dwellings [344] for chiefs. The general form of their houses is oblong, rather approaching to an oval, the 342 two ends being closed, and the front and back 335 open; the sloping thatched roof descending to within about four feet of the ground, which is generally supported by four posts; the larger houses by six, or sometimes more. The chief [531] art in building a house consists in fastening the beams, &c. strongly, with plait of different colours, made of the husk of the cocoa-nut, in such a way as to look very ornamental; the colours, which are black, red, and yellow, being tastefully disposed. The thatch of the superior 338 houses is made of the dried leaves of the sugar- 342 cane, and which will last seven or eight years without requiring repair. The thatch of the common houses is made of matting formed of the leaves of the cocoa-nut tree, and which lasts about two or three years; but being much easier to make than the other, it is more frequently used. The flooring is thus made: the 342
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342 352 ground, being raised about a foot, is beaten down hard, and covered with leaves of the cocoa-nut tree, dried grass, or leaves of the ifi tree: over this is laid a bleached matting, made of the young leaves of the cocoa-nut tree. 342 353 The house consists, as it were, but of one apartment, but which is subdivided occasionally by screens about six or eight feet high. In case of rain, or at night, if the weather is cool, they let down a sort of blind, which is attached to the eaves of the open sides of the house: these blinds are made of long mats, about six inches in width, one above another, and rather overlapping, and are so contrived as to draw up by means of strings, like our Venetian blinds, and are then concealed just within the eaves. The common houses have not these blinds, but, in place of them, a few mats hung up as occasion may require.

304 305 643 648 Ta tattów, striking the tattow. This operation has already been described in the last chapter, and nothing farther is here to be said, except that Tooitonga is never tattowed at the Tonga islands; for it is not considered respectful to put so high a chief to so much pain, and if, therefore, he wishes to undergo this operation, he must visit Hamoa, (the Navigator's islands), for that purpose.

322 531 Tongi acó'w, club carving or engraving.

Formerly the whole of the clubs used to be engraved, 322
but now this ornamental work is confined 531
to the handle: it is executed with a great
deal of neatness. A shark's tooth used to be [412]
the instrument, but now they make a sort of [237]
graver out of a nail flattened, sharpened, and
fixed in a handle. Instances of their neatness
in this sort of workmanship may be seen in our
museums, and in the engraved representations
of other works.

Fy cava, shaving the beard. They have 305
two modes of performing this operation, viz. [413]
with the two valves of a certain kind of shell, [237]
which they call *bi'bi*, and with pumice-stone:
the latter is used by the party himself who
requires the operation; the former by those
whose profession it is to shave others. The
edge of one valve being pressed horizontally
against the chin or lip by the left hand, that
portion of the beard which appears upon it is
rubbed or filed off by the rough back of the
other valve. This operation is generally performed
once in about eight or ten days. The 854
heads of infants are always kept closely shaved; 302
but this is done with a shark's tooth by the 237
mother.

Fe oomoo, the art of cooking. If refinement 252
in cookery be one proof of the civilization 262
of a people, the natives of the South Seas have

252 something to boast of in this respect; at least
262 the people of the Tonga islands can invite you to partake of at least thirty or forty different kinds of *dishes*, consisting in or prepared from one or more of the following articles, viz. pork, turtle, fowls of different kinds, fish, yams, bread-fruit, plantains, bananas, cocoa-nuts, talo, and cabe, (esculent roots), and mahoá, a preparation from a root of the same name. We shall give a short account of the principal preparations of food.

252 *Baked pork.* The animal is first stunned by a blow with a stick, and then killed by repeated blows on both sides of the neck. It is then rubbed over with the juicy substance of the banana tree, after which it is thrown for a few minutes on the fire, and, when warm, scraped with muscle shells or knives, and then washed. It is next laid on its back, when the cook cuts open the throat, and drawing forth the windpipe and gullet, passes a skewer behind them, and ties a string tight round the latter, afterwards to be divided: he then cuts a circular piece from the belly, from four to six inches diameter, and draws forth the entrails*, separat-

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* He has already made a circular incision round the anus, and tied the rectum to secure the contents, lest the interior of the abdomen should get dirty, which they are very careful to avoid, as they do not otherwise wash the inside, which they say would spoil it.

ing the attachments either by force or by the use of bamboo: the diaphragm is then divided, and the gullet, windpipe, contents of the chest, stomach and liver, are all drawn away together along with the bowels: from these the liver is separated to be baked with the hog; the remainder is washed and cooked over hot embers, to be shared out and eaten in the mean while. The whole inside of the hog is now filled up with hot stones, each wrapped up in bread-fruit leaves, and all the apertures of the body are closed up quickly, also with leaves: it is then laid with the belly downwards, in a hole in the ground, lined with hot stones, a fire having been previously made there for that purpose, but prevented, however, from touching them, by small branches of the bread-fruit tree: a few other branches are now laid across the back of the pig, and plenty of banana leaves strewed or rather heaped over the whole, upon which, again, a mound of earth is raised, so that no steam apparently escapes. The liver is put by the side of the pig, and sometimes yams. By these means, a good sized pig may be very well cooked in half an hour: a large hog is generally about half done in this way, then taken up, cut to pieces, and each piece being wrapped up separately in leaves, is cooked again in like manner. Yams, fowls, bread-fruit, and every

252 thing that is baked, is dressed after this manner; the larger yams being cut into smaller
[177] pieces. They perform the process of boiling in earthen pots, of the manufacture of the Fiji islands, or in iron vessels procured from ships, or in banana leaves: they also occasionally
252 roast food upon hot embers. As to their made
262 dishes, the following is a list of the principal.

Vy-hoo; fish soup, made with a liquid preparation of cocoa-nut and water.

Vy-oófi; boiled yams mashed up with cocoa-nut and water.

Vy-hópa; ripe bananas cut in slices, and boiled with cocoa-nut and water.

Vy-chi; a sort of jelly made of *ma*, and the juice of the *chi* root.

Vy-vi; a sort of apple grated, mixed with water and strained.

Bobói; a preparation of *ma* and *chi*, forming a stronger jelly, but similar to *vychi.*

Boi; similar to the above, but not jellied.

Fy'caky' lólo toótoo; bread-fruit beaten up and cut into small pieces: it is eaten with a preparation of cocoa-nut, and the juice either of the *chi* or sugar-cane: it very much resembles, in appearance and taste, batter pudding, with melted butter and sugar.

Fy'caky' lólo mátta; same as the above, eaten with the expressed juice of the cocoa-nut.

Loo-lolói; talo leaves heated or stewed with the expressed juice of the cocoa-nut.

Loo-effenico; talo leaves heated with grated cocoa-nut fermented.

Loo álo he booáca; talo leaves heated with a fat piece of pork, kept till it is *high.*

Loo táhi; talo leaves heated with a small quantity of sea water.

Ma me; fermented bread-fruit.

Ma hópa; fermented bananas.

Ma nátoo; fermented bananas well kneaded and baked.

Ma lolói; fermented bananas stewed with expressed juice of the cocoa-nut.

Lolói fekke; dried cat-fish, stewed with the expressed juice of the cocoa-nut.

Loloi; a baked pudding made of *mahoá* root and the expressed juice of the cocoa-nut.

Tawgoótoo; a baked cake made of *mahoá* root, small pieces of cocoa-nut, and the expressed juice of the nut.

Fucca-líli; the powder of *mahoá* root sprinkled into boiling water till the whole becomes a semi-jellied mass.

Ve-hálo; a preparation of the substance of young cocoa-nuts, with their milk stewed together.

Awty'; the inside of young cocoa-nuts and the juice of the *chi* root mixed with the milk.

463 Thus far with those arts that are strictly professional, and are practised by men; there are 462 some others not professional, which are also exercised by men, viz. surgical operations, erecting fortifications, rope-making, and making bows and arrows, clubs and spears: the first has been treated of in Chap. 21, and for the second, see Vol. I. p. 90.

283 Rope-making. There are two kinds of rope, one made of the husk of the cocoa-nut, which is the superior sort, and the other of the inner bark of the *fow.* Although these ropes are made entirely by hand, yet even those of considerable circumference are laid with the greatest regularity: they are very elastic, and the strength of them is universally known. The husk of the cocoa-nut is first made into plait, which is then twisted into strands, and of these the rope is made. The bark of the *fow* is not first made into plait, but at once into strands.

719 [283] Bows and arrows. The bows are generally made of the wood of the mangrove, though some few of the casuarina wood: the string is made of the inner bark of a tree they call *olongá,* [237] and is exceedingly strong. The arrows are made of reed, headed with casuarina wood: some of these heads have three or four rows of barbs, and, to make them more formidable, are

tipped with the bone of the sting ray. (See 719
Vol. I. p. 278.) [237]

Clubs and spears. Though the making of these be not a distinct profession, yet they are most commonly manufactured by the *toofoonga fo vaca*, as being expert in the use of the *togi*. Their clubs are of various shapes; but specimens of them, as well as of their spears, may be seen in our museums.

The next arts to be spoken of are those 462
practised by females, not so much as a task or 461
labour, for women of rank often employ themselves this way, but as being their proper occupation. The most important of these is the

Fabrication of gnatoo. This substance is 287
somewhat similar to cotton, but not woven, being rather of the texture of paper: it is prepared from the inner bark of the Chinese paper mulberry tree, and is used for dress and other purposes.

A circular incision being made round the tree near the root, with a shell deep enough to penetrate the bark, the tree is broken off at that part, which its slenderness readily admits of: when a number of them are thus laid on the ground, they are left in the sun a couple of days to become partially dry, so that the inner and outer bark may be stripped off together, 281 without danger of leaving any of the fibres behind. The bark is then soaked in water for a day and night, and scraped carefully with shells for the purpose of removing the outer bark, or epidermis, which is thrown away. The inner bark is then rolled up lengthwise, and soaked in water for another day; it now swells, becomes tougher, and more capable of being beaten out into a firm texture: being thus far prepared, the operation of *tootoo*, or beating, [412] commences. This part of the work is performed by means of a mallet a foot long, and two inches thick, in the form of a parallelopipedon, two opposite sides being grooved longitudinally to the depth and breadth of about a line, with intervals of a quarter of an inch. The bark, which is from two to five feet long, and one to three inches broad, is then laid upon a beam of wood about six feet long, and nine inches in breadth and thickness, which is supported about an inch from the ground by pieces of wood at each end, so as to allow of a certain degree of vibration. Two or three women generally sit at the same beam; each places her bark transversely upon the beam immediately before her, and while she beats with her right hand, with her left she moves it slowly to and fro, so that every part becomes beaten

alike; the grooved side of the mallet is chiefly 281
used first, and the smooth side afterwards. They generally beat alternately: early in the morning, when the air is calm and still, the beating of gnatoo at all the plantations about has a very pleasing effect; some sounds being near at hand, and others almost lost by the distance, some a little more acute, others more grave, and all with remarkable regularity, produce a musical variety that is very agreeable, and not a little heightened by the singing of the birds, and the cheerful influence of the scene. When one hand is fatigued, the mallet is dexterously transferred to the other, without occasioning the smallest sensible delay. In the course of about half an hour it is brought to a sufficient degree of thinness, being so much spread laterally as to be now nearly square when unfolded; for it must be observed, that they double it several times during the process, by which means it spreads more equally, and is prevented from breaking. The bark thus far prepared is called *fetagi*, and is mostly put aside till they have a sufficient quantity to enable them to go on at a future time with the second part of the operation, which is
called *cocanga*, or printing with *coca*. When [531]
this is to be done, a number employ themselves [314]
in gathering the berries of the *toe*, the pulp [386]

281 of which serves for paste; but the mucilaginous
531 substance of the *mahoá* root is sometimes
[314] substituted for it: at the same time others
[386] are busy scraping off the soft bark of the
coca tree and the *tooi-tooi* tree, either of which
when wrung out, without water, yields a red-
[413] dish brown juice, to be used as a die. The *co-*
[391] *béchi*, or stamp is formed of the dried leaves of
the *páoongo* sewed together so as to be of a sufficient size, and afterwards embroidered, according to various devices, with the wiry fibre of the cocoa-nut husk*; they are generally about two feet long, and a foot and a half broad: they are tied on to the convex side of half cylinders of wood, usually about six or eight feet long, to admit two or three similar operations to go on at the same time. The stamp being thus fixed, with the embroidered side uppermost, a piece of the prepared bark† is laid on it, and smeared over with a folded piece of *gnatoo* dipped in one of the reddish brown liquids before mentioned, so that the whole surface of the prepared bark becomes stained, but particularly those parts raised by the design in the stamp: another piece of

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[462] * Making these *cobechis* is another employment of the wo-
[565] men, and mostly women of rank.

† The edges of the beaten bark, which is generally hard, knotty, and ragged, are cut off straight.

gnatoo is now laid on it, but not quite so broad, 287
which adheres by virtue of the mucilaginous 531
quality in the die, and this, in like manner, is smeared over; then a third in the same way; and the substance is now three layers in thickness: others are then added to increase it in length and breadth, by pasting the edges of these over the first, but not so as there shall be in any place more than three folds, which is easily managed, as the margin of one layer falls short of the margin of the one under it. During the whole process each layer is stamped separately, so that the pattern may be said to exist in the very substance of the *gnatoo;* and when one portion is thus printed to the size of the *cobechi,* the material being moved farther on, the next portion, either in length or breadth, becomes stamped, the pattern beginning close to where the other ended. Thus they go on printing and enlarging it to about six feet in breadth, and generally about forty or fifty yards in length. It is then carefully folded up and baked under ground, which causes the die to become somewhat darker, and more firmly fixed in the fibre; besides which, it deprives it of a peculiar smoky smell which belongs to the *coca.* When it has been thus [386]
exposed to heat for a few hours, it is spread out on a grass-plat, or on the sand of the sea-

281 531 [386] shore, and the finishing operation of *toogi hea* commences, or staining it in certain places with the juice of the *hea*, which constitutes a brilliant red varnish; this is done in straight lines along those places where the edges of the printed portions join each other, and serves to conceal the little irregularities there; also in sundry other places, in the form of round spots about an inch and a quarter in diameter: after this the *gnatoo* is exposed one night to the dew, and the next day being dried in the sun, it is packed up in bales to be used when required. When *gnatoo* is not printed or stained, it is called *tapa*.

287 [764] They make also an inferior kind of *gnatoo* of the bark of young bread-fruit trees, which, however, is coarse, and seldom worn, but is chiefly used for various purposes at funerals.

[462] [565] [413] The whole of these operations are performed by women: the embroidering of the *cobechis*, or stamps, is always done by women of rank.

[391] 285 [462] In respect to mat and basket-making, they have mats of various kinds, made of strips of leaves or bark selected, dried, and otherwise prepared; all of which, except one or two of a coarser kind, are fabricated by women. The following are the names and qualities of them.

[291] *Gnafi gnafi*, mats to wear, of a finer quality, made of the leaves of the *fa* or *paoongo*, that

have been transplanted, in order to give them 285
a finer and softer texture. [291]

Gie, stronger mats made of the bark of the 285
fow or *olongá*, worn chiefly by people in canoes 237
to keep out the wet, as the water does not damage [292]
them: they appear as if they were made
of horse-hair. Labillardiere mentions that he
saw a woman of rank with a sort of mat made
of the white hair of a horse's tail. He supposed [177]
that it must have been procured from some
horses that Cook had left there.

Fálla, mats to sleep on, made of the leaves 285
of the *paoongo*. These are double, and are of 513
various sizes, from six feet by three, to seventy
or eighty feet by six; to lie along the whole
length of the house.

La, mats for sails, made of the leaves of the 285
fa; they are very strong and light. [501]

Tacapow, mats for flooring houses, made of [352]
the young leaves of the cocoa-nut tree.

Tattów, a sort of matting, plaited in a very [353]
ornamental way, made of young cocoa-nut
leaves: they are used to screen the sides of
houses from the weather.

Cato, baskets: these are of various construc- [415]
tions; sometimes of a sort of matting made [531]
with the leaves of the *fa*, *paoongo*, *lo acow*, &c.;
at other times of the fibrous root of the cocoa-nut
tree interwoven with plait made of the husk

285 of the nut, and have rather the appearance of
415 wicker-work: the latter are sometimes variously
[531] stained and ornamented with beads or shells
[462] worked in. The larger and coarser baskets are
generally made by men, to hold axes and other
tools in: also the baskets used to hold victuals,
made of the leaves of the cocoa-nut tree, are
generally made by men.

285 *Bawlá*, mats for thatching houses, are either
[338] made by men or women, but more frequently
by the former.

462 Most of these mats, baskets, &c. are made
565 by women of some rank as an amusing as well
as profitable occupation, exchanging them af-
[285] terwards for other things: (See p. 95 of this
[436] volume). Making of combs, the teeth of which
[303] consist of the mid-rib of the cocoa-nut leaf, is
also an employment of women of rank. Making
283 thread is an occupation of females of the lower
[462] order: it is performed by twisting the separate
[565] parts of the thread, in the act of rolling them
with the palm of the hand along the thigh,
and by a return of the hand, twisting them together
the contrary way. The material of the
thread is the prepared bark of the *olongá*.
413 Needles are generally made by carpenters out
287 of human thigh bones, which are procured from
727 their enemies slain in battle: the only use they
396 have for them is to make sails.

CHAPTER XXIII.

General habits of chiefs, matabooles, mooas, women and 000
children—Quotation from Cook's Voyages, affording a very correct view of their public festivals and rejoicings in honour of illustrious visitors, and describing very accurately their boxing and wrestling matches, and sundry dances: the whole including a point of time when Captain Cook and his companions were to have been assassinated by the natives—An account of their different dances and songs—Specimen of their songs in rhyme—Specimens of their music—An account of their various sports and games—The pastimes of a day, with an account of an extraordinary character—Conclusion.

Under the head of religion, we have given a 128
cursory view of the general habits of Tooitonga, Veachí, and the priests: we shall now set forth, in a similar manner, those of the rest of society, as they regard chiefs, matabooles, mooas, tooas, women and children.

Respecting the general habits of chiefs, ma- 565
tabooles, and mooas; the higher chiefs seldom 571
if ever associate freely together, unless at the 276
morning cava parties, and those meetings are 574
to be considered, in a great measure, as visits of
custom and form. The matabooles and mooas [576]

565 freely associate with the chiefs to whom they
571 belong; they are their necessary attendants at
276 cava parties, &c. and form the bulk of their
574 fighting men and followers: they not only asso-
576 ciate freely with one another, but also with the
followers of other high chiefs, and even with those
high chiefs themselves, without any reserve,
excepting the requisite ceremonies of respect
which occasion may require.

Every high or governing chief has his *cow*
565 *nofo* (those who settle or dwell with him), or,
621 as they are sometimes called, *cow-mea* (adhe-
622 rents), who consist of inferior chiefs and mata-
624 booles: each of these inferior chiefs has his
[701] *cow-tangata*, or body of fighting men, consisting
chiefly of mooas: the matabooles have no *cow-tangata*. The retinue, or *cow-nofo*, of a great chief, therefore, consists of inferior chiefs (with their *cow-tangatas*) and matabooles; and the retinue or *cow-tangata* of an inferior chief consists of mooas, and perhaps, also, a few tooas,
[361] who have been found brave fellows. A great
number of these *cow-nofo*, perhaps about eighty or ninety, actually dwell in and near the superior chief's fencing (each fencing having many houses), whilst there are many others who sleep and pass a great portion of their time at their own plantations; for not only inferior chiefs, but also matabooles and mooas, have plantations

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of their own: the matabooles, however, excepting, perhaps, two or three inspectors of the chief's plantations, dwell always in or near his fencing, as their presence is so often required by him for the regulation of different matters: with respect to the inferior chiefs, they generally live at their plantations; but the greater part, or, at least, about half of the mooas, dwell in the neighbourhood of the great chief to whom they belong. 565 621 622 624 [361]

We shall now explain how these different individuals come to attach themselves to a particular chief. We will suppose that the present king or any other great chief has a son six or seven years of age, his playmates are the sons of the inferior chiefs, matabooles, and mooas of his father's establishment, who freely associate with him, accompany him upon excursions, and imitate, in many respects, the habits of their parents: he does not, however, designedly play the chief, and conduct himself with arrogance towards them; they know his superior rank without being reminded of it; and although they wrestle and box, and play all manner of games with him, they never fail before they eat to perform the ceremony of *móe-móe*, to take off the *taboo* which his superior rank has imposed upon his inferior associates: in some of his country excursions, he perhaps meets with

565 two or three of the sons of *tooas*, who by their
621 strength and agility in wrestling, or bravery in
622 boxing, or some other ostensible quality, recommend
themselves to his notice, and therefore
624 become also his companions. Thus they grow up in years together, and as the young chief approaches towards manhood, he does not exact, but he receives, with more or less affability, the respect and attention which his inferior associates readily pay him, and who now may be termed his *cow-tangata*, i. e. associates, supporters, and defenders of his cause. He has not yet, however, any matabooles in his train, for all these are in the immediate service of the old chief, and the son of a mataboole cannot be a mataboole till his father is dead, and then he would not perform the functions of a mataboole, unless he were grown to man's estate, and even then he would not be in the service of the younger chief, but of the elder. By and by the old chief dies, and the young one succeeds to his authority, and all the matabooles of his father become *his* matabooles, and the inferior chiefs and mooas also enter his service in addition to those he had before; and though several of them upon this change may choose to retire to their plantations, they are, nevertheless, in his service whenever he may call upon them. In this order of things it happens, generally,

that young superior chiefs have, for the most 565
part, old matabooles, and, as they grow older, 621
they begin to have younger matabooles, who 622
succeed their deceased fathers. 624

In respect to the *tooas*, they may be sub-
divided into three ranks, viz. those few who 565
are warriors, and are part of the *cow-tangata* of 241
chiefs; those who are professed cooks, in the [701]
service of chiefs; and those who till the ground. [252]
The latter live entirely in the country with their wives and families, and occupy themselves wholly in cultivating the land: their wives and daughters make gnatoo, mats, &c., but never till the ground, nor do any hard work.

The natives of Fiji, Hamoa, and the Sand- 462
wich islands, who were resident at Tonga, used
to say that it was not a good practice of the 562
people of the latter place to let their women 171
lead such easy lives; the men, they said, had enough to do in matters of war, &c. and the women ought therefore to be made to work hard and till the ground: no, say the Tonga men, it is not *gnale fafine* (consistent with the feminine character) to let them do hard work; women ought only to do what is feminine: who loves a masculine woman? besides, men are stronger, and therefore it is but proper that they should do the hard labour. It seems to be a peculiar trait in the character of the Tonga

462 people, when compared with that of the other
natives of the South Seas*, and with savage
562 nations in general, that they do not consign
171 the heaviest cares and burdens of life to the
charge of the weaker sex; but, from the most
generous motives, take upon themselves all
those laborious or disagreeable tasks which they
think inconsistent with the weakness and deli-
562 cacy of the softer sex. Thus the women of
177 Tonga, knowing how little their own sex in
other islands are respected by the men, and
how much better they themselves are treated
by their countrymen, and feeling at the same
time, from this and other causes, a patriotic
sentiment, joined to their natural reserve, seldom
associate with foreigners. Thus when the Port
au Prince arrived at the Sandwich islands, the
ship was crowded with women ready to barter
their personal favours for any trinkets they
could obtain; but how different at Lefooga!
where only one woman came on board, and she
was one of the lower order, who was in a man-
ner obliged to come by order of a native, to

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* If there is any exception to this in the South Seas, it is with the natives of Otaheite, but there neither men nor women work hard: the natives of the latter place appear altogether a soft effeminate race, strongly addicted to voluptuous habits; whilst in Tonga the men are of a more noble and manly character, and the women considerably more reserved.

whom she belonged as a prisoner of war, and 562
who had been requested by one of the officers 177
of the ship to send a female on board. Captain
Cook, also, strongly notices the reserve and modesty
of the females of these islands; and the
observations of this accurate narrator will serve
to corroborate what we have been stating. We 562
have already noticed the humane character of [855]
the Tonga females, and in addition we beg [857]
to observe, that their behaviour as daughters, [867]
wives, and mothers, is very far from being unworthy [868]
of imitation: children, consequently, are
taken the utmost care of; they are never neglected
either in respect of personal cleanliness
or diet: as they grow older, the boys are made
to exercise thamselves in athletic sports; the
girls are made occasionally to attend to the acquirement
of suitable arts and manufactures,
and of a number of little ornamental accomplishments
which tend to render them agreeable
companions, and proper objects of esteem: they
are taught to plait various pretty and fanciful
devices in flowers, &c. which they present to
their fathers, brothers, and superior chiefs, denoting
respect for those who fill higher circles
than themselves. There is still one observation [565]
to be made with respect to females, and which is
not of small importance, since it tends to prove

562 565 that the women are by no means slaves to the men; it is, that the female chiefs are allowed to imitate the authority of the men, by having their *cow-fafi'ne*, as the male chiefs have their *cow-tangata:* their *cow-fafi'ne* consists of the wives and daughters of inferior chiefs and matabooles, and it may be easily conceived that such an association tends to support their rank and independence.

128 The subject we are now treating of naturally leads us to speak of the more domestic habits and manners of the people; but these may be considered in two points of view; first, on the grand and extensive scale, such as they are presented to foreigners, by way of shewing themselves off to the best advantage; and secondly, in their more familiar, true, and unreserved state. [114] With respect to the first, it would be difficult to give a more correct and descriptive account than has already been given in Cook's Voyages, written principally by Mr. Anderson, and which we shall beg leave to quote, first, out of respect to its accuracy, and secondly, because it involves a most interesting point of time, that in which the natives had come to the resolution of assassinating Captain Cook and his companions, as mentioned in page 60 of this volume. Those places which require

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explanation we shall elucidate by notes. The 128
date of the following circumstances is the 18th
of May, 1777.

“ Next morning early, Feenow and Omai, 175
“ who scarcely ever quitted the chief, and now 618
“ slept on shore, came on board. The object
“ of their visit was to require my presence
“ upon the island. After some time, I accompanied
“ them; and upon landing was conducted
“ to the same place where I had been
“ seated the day before, and where I saw a
“ large concourse of people already assembled.
“ I guessed that something more than ordinary
“ was in agitation, but could not tell what, nor
“ could Omai inform me.

“ I had not been long seated before near a 175
“ hundred of the natives appeared in sight, 648
“ and advanced laden with yams, bread-fruit, 431
“ plantains, cocoa-nuts, and sugar-canes. They
“ deposited their burdens in two heaps or piles,
“ upon our left, being the side they came from.
“ Soon after arrived a number of others from
“ the right, bearing the same kind of articles,
“ which were collected into two piles on that
“ side. To these were tied two pigs and six
“ fowls, and to those upon the left six pigs and
“ two turtles. Earoupa seated himself before [651]
“ the several articles upon the left, and another
“ chief before those upon the right, they being,

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175 " as I judged, the two chiefs who had collected
648 " them by order of Feenow, who seemed to be
[431] " as implicitly obeyed here as he had been at
[651] " Anamooka: and in consequence of his commanding superiority over the chiefs of Hapaee, had laid this tax upon them for the
" present occasion.

" As soon as this munificent collection of
" provisions was laid down in order, and disposed to the best advantage, the bearers of it
" joined the multitude, who formed a large
" circle round the whole. Presently after, a
" number of men entered this circle or area before us, armed with clubs made of the green
" branches of the cocoa-nut tree. These paraded about for a few minutes and then retired; the one half to one side and the other
" half to the other side, seating themselves before the spectators. Soon after, they
175 " successively entered the lists, and entertained us
648 " with single combats. One champion rising
541 " up and stepping forward from one side, challenged those of the other side, by expressive
" gestures more than by words, to send one of
" their body to oppose him. If the challenge
" was accepted, which was generally the case,
" the two combatants put themselves in proper
" attitudes, and then began the engagement,
" which continued till one or other owned him-

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“ self conquered, or till their weapons were 175
“ broken. As soon as each combat was over, 648
“ the victor squatted himself down facing the 541
“ chief, then rose up and retired. At the
“ same time, some old men who seemed to sit
“ as judges, gave their plaudit in a few words;
“ and the multitude, especially those on the side
“ to which the victor belonged, celebrated the
“ glory which he had acquired, in two or three
“ huzzas.

“ This entertainment was now and then sus- 175
“ pended for a few minutes. During these in- 648
“ tervals there were both wrestling and boxing 542
“ matches. The first were performed in the
“ same manner as at Otaheite, and the second
“ differed very little from the method practised
“ in England. But what struck us with most
“ surprise was, to see a couple of lusty wenches
“ step forth and begin boxing without the least
“ ceremony, and with as much art as the men.
“ This contest, however, did not last above half
“ a minute, before one of them gave it up. The
“ conquering heroine received the same ap-
“ plause from the spectators which they be-
“ stowed upon the successful combatants of the
“ other sex. We expressed some dislike at this
“ part of the entertainment, which, however,
“ did not prevent two other females from en-
“ tering the lists. They seemed to be girls of

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175 648 542 " spirit, and would certainly have given each " other a good drubbing, if two old women had " not interposed to part them*. All these " combats were exhibited in the midst of, at " least, three thousand people, and were conducted with the greatest good humour on all " sides; though some of the champions, women " as well as men, received blows which doubtless they must have felt for some time after.

175 648 431 " As soon as these diversions were ended, " the chiefs told me that the heaps of provisions on our right hand were a present to " Omai, and that those on our left hand, being " about two thirds of the whole quantity, were " given to me. He added, that I might take " them on board whenever it was convenient, " but that there would be no occasion to set " any of our people as guards over them, as I " might be assured that not a single cocoa-nut " would be taken away by the natives. So it " proved, for I left every thing behind and returned to the ship to dinner, carrying the " chief with me, and when the provisions were " removed on board in the afternoon, not a single article was missing. There was as much " as loaded four boats, and I could not but be " struck with the munificence of Feenow, for

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* The women are always soon parted.

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" this present far exceeded any I had ever 175
" received from any of the sovereigns of the 648
" various islands I had visited in the Pacific 431
" Ocean. I lost no time in convincing my
" friend that I was not insensible of his liberality;
" for before he quitted my ship I bestowed
" upon him such of our commodities as I
" guessed were most valuable in his estimation.
" And the return I made was so much to his
" satisfaction, that as soon as he got on shore
" he left me still indebted to him, by sending
" me a fresh present, consisting of two large
" hogs, a considerable quantity of cloth, and
" some yams."

Here follows an *imperfect* account of the 128
dance called *mēē too bu'ggi*, but which we shall now omit, and quote a fuller description of it afterwards. Other circumstances not necessary here to enumerate are also omitted. After describing an exhibition of fire-works, the account goes on thus:

" Our water and sky rockets, in particular, 175
" pleased and astonished them beyond all con- 648
" ception; and the scale was now turned in
" our favour. This, however, seemed only to [535]
" furnish them with an additional motive to [545]
" proceed to fresh exertions of their very sin-
" gular dexterity, and our fire-works were no
" sooner ended than a succession of dances

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175 "which Feenow got ready for our entertain-
648 " ment began. As a prelude to them, a band
545 " of music, or chorus of eighteen men, seated
535 " themselves before us, in the centre of the
" circle composed by the numerous spectators,
175 " the area of which was to be the scene of the
648 " exhibitions. Four or five of this band had
545 " pieces of large bamboo, from three to five or
533 " six feet long, each managed by one man, who
[534] " held it nearly in a vertical position, the upper
" end open, but the other end closed by one
" of the joints. With this close end the per-
" formers kept constantly striking the ground,
" though slowly, thus producing different notes
" according to the different lengths of the in-
" struments, but all of them of the hollow or
" base sort; to counteract which a person kept
" striking quickly, and with two sticks, a piece
" of the same substance, split and laid along
" the ground, and by that means furnishing a
" tone as acute as those produced by the others
" were grave. The rest of the band, as well as
" those who performed upon the bamboos, sung
" a slow and soft air, which so much tempered
" the harsher notes of the above instruments,
" that no by-stander, however accustomed to
" hear the most perfect and varied modulations
" of sweet sounds, could avoid confessing the
" vast power and pleasing effect of this harmony.

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"The concert having continued about a 175
"quarter of an hour, twenty women entered 648
"the circle. Most of them had upon their 545
"heads garlands of the crimson flowers of the 533
"China rose, or others; and many of them had [301]
"ornamented their persons with leaves of trees,
"cut with a deal of nicety about the edges.
"They made a circle round the chorus, turning
"their faces toward it, and began by singing a
"soft air, to which responses were made by the
"chorus in the same tone, and these were re-
"peated alternately. All this while the wo- [535]
"men accompanied their song with several
"very graceful motions of their hands towards
"their faces, and in other directions, at the
"same time making constantly a step forward,
"and then back again with one foot, while the
"other was fixed. They then turned their
"faces to the assembly, sung some time, and
"retreated slowly in a body to that part of the
"circle which was opposite the hut where the
"principal spectators sat. After this, one of 175
"them advanced from each side, meeting and 648
"passing each other in the front, and continu- 545
"ing their progress round till they came to the 535
"rest: on which two advanced from each side,
"two of whom passed each other and returned
"as the former; but the other two remained,
"and to these came one from each side by

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175 “ intervals, till the whole number had again
648 formed a circle about the chorus.

545 “ Their manner of dancing was now changed
535 to a quicker measure, in which they made a kind of half turn by leaping, and clapped their hands, and snapped their fingers, repeating some words in conjunction with the chorus. Toward the end, as the quickness of the music increased, their gestures and attitudes were varied with wonderful vigour and dexterity; and some of their motions, perhaps, would with us be reckoned rather indecent. Though this part of the performance, most probably, was not meant to convey any wanton ideas: but merely to display the astonishing variety of their movements*.

“ To this grand female ballet succeeded one performed by fifteen men. Some of them were old; but their age seemed to have altered little of their agility or ardour for the dance. They were disposed in a sort of circle, divided at the front, with their faces not turned out toward the assembly, nor inward to the chorus; but one half of the circle faced forward as they had advanced, and the other half in a contrary direction. They

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* Our accurate observer is perfectly correct.

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" sometimes sung slowly in concert with the 175
" chorus; and while thus employed they also 648
" made several very fine motions with their 545
" hands, but different from those made by the 535
" women; at the same time inclining the body
" to either side alternately, by raising one leg
" which was stretched outward, and resting on
" the other: the arm of the same side being
" also stretched fully upward. At other times
" they recited sentences in a musical tone,
" which were answered by the chorus; and at
" intervals increased the measure of the dance,
" by clapping the hands, and quickening the
" motions of the feet, which, however, were
" never varied. At the end, the rapidity of
" the music and of the dancing increased so
" much, that it was scarcely possible to distinguish
" the different movements; though one
" might suppose the actors were now almost
" tired, as their performance had lasted near
" half an hour.

" After a considerable interval, another act, 175
" as we may call it, began. Twelve men now 648
" advanced, who placed themselves in double 545
" rows, fronting each other, but on opposite 535
" sides of the circle; and on one side a man 533
" was stationed, who, as if he had been a
" prompter, repeated several sentences, to
" which the twelve new performers and the

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175 “ chorus replied. They then sung slowly, and
648 “ afterwards danced and sung more quickly
545 “ for about a quarter of an hour, after the
535 “ manner of the dancers whom they had suc-
533 “ ceeded.

“ After this, we had a dance composed of
“ the men who attended or had followed Fee-
“ now. They formed a double circle (i. e. one
“ within another), of twenty-four each, round
“ the chorus, and began a gentle soothing song,
“ with corresponding motions of the hands and
“ head. This lasted a considerable time, and
“ then changed to a much quicker measure,
“ during which they repeated sentences either
“ in conjunction with the chorus, or in answer
“ to some spoken by that band. They then
“ retreated to the back part of the circle as
“ the women had done, and again advanced on
“ each side in a triple row, till they formed a
“ semicircle, which was done very slowly, by
“ inclining the body on one leg, and advancing
“ the other a little way as they put it down.
“ They accompanied this with such a soft air
“ as they had sung at the beginning, but soon
“ changed it to repeat sentences in a harsher
“ tone, at the same time quickening the dance
“ very much, till they finished with a general
“ shout and clap of the hands. The same was
“ repeated several times; but at last they

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“ formed a double circle as at the beginning, 175
“ danced and repeated very quickly, and finally 648
“ closed with several very dexterous transposi- 545
“ tions of the two circles. 535

“ The entertainments of this memorable [533]
“ night concluded with a dance, in which the
“ principal people present exhibited. It re-
“ sembled the immediately preceding one in
“ some respects, having the same number of
“ performers, who began nearly in the same
“ way: but their ending at each interval was
“ different; for they increased their motions
“ to a prodigious quickness, shaking their heads
“ from shoulder to shoulder, with such force,
“ that a spectator unaccustomed to the sight
“ would suppose that they ran a risk of dislo-
“ cating their necks. This was attended with
“ a smart clapping of the hands, and a kind of
“ savage holla! or shriek, not unlike what is
“ sometimes practised in the comic dances in
“ our European theatres. They formed the 175
“ triple semicircle as the preceding dancers 648
“ had done, and a person who advanced at the 545
“ head on one side of the semicircle began, by 535
“ repeating something in a truly musical recita- 533
“ tive, which was delivered with an air so grace-
“ ful, as might put to the blush our most ap-
“ plauded performers. He was answered in
“ the same manner by the person at the head

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175 " of the opposite party. This being repeated
648 " several times, the whole body on one side
545 " joined in the responses to the whole corre-
535 " sponding body on the opposite side, as the
533 " semicircle advanced to the front; and they
" finished by singing and dancing, as they had
" begun.

" These two last dances were performed with so much spirit, and so great exactness, that they met with universal approbation. The native spectators, who, no doubt, were perfect judges whether the several performances were properly executed, could not withhold their applauses at some particular parts; and even a stranger who never saw the diversion before felt similar satisfaction at the same instant. For though, through the whole, the most strict concert was observed, some of the gestures were so expressive, that it might be said they spoke the language that accompanied them, if we allow that there is any connexion between motion and sound. At the same time it should be observed, that though the music of the chorus and that of the dancers corresponded, constant practice in these favourite amusements of our friends seems to have a great share in effecting the exact time they keep in their performances. For we observed that if any of them happened

" accidentally to be interrupted, they never 175
" found the smallest difficulty in recovering the 648
" proper place of the dance or song: and their 545
" perfect discipline was in no instance more re- 535
" markable than in the sudden transitions they 533
" so dexterously made from the ruder exer-
" tions and harsh sounds, to the softest airs and
" gentlest movements.

" About eleven o'clock (in the morning),
" they began to exhibit various dances, which 175
" they called *mai*. The music consisted at first 534
" of seventy men as a chorus, who sat down, " and amidst them were placed three instru- " ments, which we called drums, though very " unlike them. They are large cylindrical " pieces of wood or trunks of trees, from three " to four feet long, some twice as thick as an " ordinary sized man, and some smaller, hol- " lowed entirely out, but close at both ends, " and open only by a chink about three inches " broad, running almost the whole length of " the drums: by which opening the rest of " the wood is certainly hollowed, though the
" operation must be difficult. This instrument 175
" is called *naffa;* and, with the chink turned 648
" towards them, they sit and beat strongly upon 545
" it with two cylindrical pieces of hard wood, 535
" about a foot long, and as thick as the wrist: 533
" by which means they produce a rude, though 534

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175 " loud and powerful sound. They vary the
648 " strength and rate of their beating at different
545 " parts of the dance, and also change their
535 " tones, by beating in the middle, or near the
533 " end of their drum.

[534] " The first dance* consisted of four ranks of
[293] " twenty-four men each, holding in their hands
" a little thin, light, wooden instrument, above two feet long, and in shape not unlike a small oblong paddle: with these, which are called *pagge*, they make a great many different motions, such as pointing them toward the ground on one side, at the same time inclining their bodies that way, from which they were shifted to the opposite side, in the same manner; then passing them quickly from one hand to the other, and twirling them about very dexterously; with a variety of other manœuvres, all which were accompanied by corresponding attitudes of the body. Their motions were at first slow, but quickened as the drums beat faster; and they recited sentences in a musical tone the whole time, which were answered by the chorus; but at the end of a short space they all joined, and finished with a shout.

" After ceasing about two or three minutes, they began as before, and continued with

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* This is the dance called *mée too buggi*.

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" short intervals above a quarter of an hour, 175
" when the rear rank dividing, shifted them- 648
" selves very slowly round each end, and meet- 545
" ing in the front, formed the first rank: the 535
" whole number continuing to recite the sen- 533
" tences as before. The other ranks did the " same successively, till that which at first was " the front became the rear; and the evolution " continued in the same manner till the last " rank regained its first situation. They then " began a much quicker dance (though slow at " first), and sung for about ten minutes, when " the whole body divided into two parts, re- " treated a little, and then approached, forming " a sort of circular figure, which finished the " dance; the drums being removed, and the " chorus going off the field at the same time.

" The second dance had only two drums, " with forty men for a chorus; and the dancers, " or rather actors, consisted of two ranks, the " foremost having seventeen, and the other " fifteen persons. Feenow was at their head, " or in the middle of the front rank, which is " the principal place in these cases. They " danced and recited sentences, with some very " short intervals, for about half an hour, some- " times quickly, sometimes more slowly, but " with such a degree of exactness as if all the " motions were made by one man, which did

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175 " them great credit. Near the close, the back
648 " rank divided, came round, and took the place
545 " of the front, which again resumed its situation,
535 " as in the first dance; and when they finished,
533 " the drums and chorus, as before, went off.
" Three drums (which at least took two, and
" sometimes three men to carry them), were
" now brought in; and seventy men sat down,
[292] " as a chorus to the third dance. This consisted
" of two ranks, of sixteen persons each,
" with young Toobou at their head, who was
" richly ornamented with a sort of garment
[293] " covered with red feathers. These danced,
" sung, and twirled the *paggi* as before; but
" in general much quicker, and performed so
" well, that they had the constant applauses of
" the spectators. A motion that met with particular
" approbation was one in which they
" held the face aside as if ashamed, and the
" *paggi* before it. The back rank closed before
" the front one, and that again resumed its
" place, as in the two former dances; but then
" they began again, formed a triple row, divided,
" retreated to each end of the area, and left
175 " the greatest part of the ground clear. At
648 " this instant two men entered very hastily, and
545 " exercised the clubs which they use in battle.
535 " They did this by first twirling them in
411 " their hands, and making circular strokes be-

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“ fore them with great force and quickness; 175
“ but so skilfully managed, that, though stand- 648
“ ing quite close, they never interfered. They 545
“ shifted their clubs from hand to hand with 535
“ great dexterity; and, after continuing a little 411
“ time, kneeled, and made different motions,
“ tossing the clubs up in the air, which they
“ caught as they fell; and then went off as
“ hastily as they entered. Their heads were [292]
“ covered with pieces of white cloth, tied at
“ the crown (almost like a night-cap) with a
“ wreath of foliage round the forehead; but
“ they had only very small pieces of white
“ cloth tied about the waists; probably that
“ they might be cool, and free from every in-
“ cumbrance or weight*. A person with a
“ spear, dressed like the former, then came in,
“ and in the same hasty manner; looking about
“ eagerly, as if in search of somebody to throw
“ it at. He then ran hastily to one side of the
“ crowd in the front, and put himself in a
“ threatening attitude, as if he meant to strike
“ with his spear at one of them, bending the

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* This exhibition with the clubs, as well as the following [177] one with a spear, are practices of Hamoa (the Navigator's Islands), at which the natives of that place are said to be very expert: they are occasionally adopted at Tonga by way of interludes, but they do not form an essential part of the above performance: the particular dress which these performers had on was the war dress of the Hamoa Islands.

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175 648 545 535 [411] "knee a little, and trembling, as it were, with "rage. He continued in this manner only a "few seconds, when he moved to the other "side, and having stood in the same posture "there, for the same short time, retreated from "the ground as fast as when he made his appearance. The dancers, who had divided "into two parties, kept repeating something "slowly; and now advanced, and joined again, "ending with universal applause. It should "seem that this dance was considered as one "of their capital performances, if we might "judge from some of the principal people being "engaged in it; for one of their drums was "beat by Futtafaihe, the brother of Poulaho, "another by Feenow, and the third, which did "not belong to the chorus, by Mareewagee "himself, at the entrance of his hut*.

[533] [634]

175 648 545 "It is with regret I mention that we could "not understand what was spoken, while we "were able to see what was acted in these "amusements. This, doubtless, would have "afforded us much information as to the genius

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[555] [565] * It must here be noticed that it is a difficult matter to beat these drums properly, consequently it is considered a great accomplishment, and never practised by the lower orders: it must also be observed, that whenever among the dancers there are principal chiefs, as, no doubt, there were on the above occasion, the drums are always beaten by persons of the first consequence.

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“ and customs of these people. It was observ- 175
“ able, that though the spectators always ap- 648
“ proved of the various motions when well 545
“ made, a great share of the pleasure they re-
“ ceived seemed to arise from the sentimental
“ part, or what the performers delivered in their
“ speeches *. However, the mere acting part,
“ independently of the sentences repeated, was
“ well worth our notice, both with respect to
“ the extensive plan in which it was executed,
“ and to the various motions, as well as the
“ exact unity with which they were performed.
“ Neither pencil nor pen can describe the nu-
“ merous actions and motions, the singularity
“ of which was not greater than was the ease
“ and gracefulness with which they were per-
“ formed.

“ In expectation of this evening show, the 175
“ circle of natives about our tent being pretty 648
“ large, they engaged in wrestling and boxing: 526

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* All the dances where the paddle is used are borrowed [535]
from the natives of the islands of Nuha (Cocos island, and [293]
Traitor's island), situated between Vavaoo and Hamoa (the [177]
Navigator's islands.) The accompanying songs are in the [533]
language of Hamoa, whence the people of Nuha have bor- [191]
rowed them, and both dances and songs have been thus
adopted at Tonga; but as very few of the Tonga people understand the Hamoa language, it is presumed that the applause of the people on the above occasion was not excited by the sentiment, but by the music and general performance.

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175 648 526 [201] "the first of which exercises they call *fangatooa*, and the second *foohoo*. When any of "them chooses to wrestle, he gets up from one "side of the ring, and crosses the ground in a "sort of measured pace, clapping smartly on "the elbow joint of one arm, which is bent, "and produces a hollow sound; that is reckoned the challenge. If no person comes out "from the opposite side to engage him, he returns in the same manner, and sits down; but "sometimes stands clapping in the midst of the "ground, to provoke some one to come out. "If an opponent appear, they come together "with marks of the greatest good nature, generally smiling, and taking time to adjust the "piece of cloth which is fastened round the "waist. They then lay hold of each other by "this girdle, with a hand on each side, and he "who succeeds in drawing his antagonist to "him immediately tries to lift him upon his "breast, and throw him upon his back, and if "he be able to turn round with him two or "three times in that position, before he throws "him, his dexterity never fails of procuring "plaudits from the spectators. If they be "more equally matched, they close soon, and "endeavour to throw each other by entwining "their legs, or lifting each other from the "ground; in which struggles they shew a pro-

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digious exertion of strength, every muscle, as 175 it were, being ready to burst with straining. 648 When one is thrown, he immediately quits 526 the field: but the victor sits down for a few seconds, then gets up, and goes to the side he came from, who proclaim the victory aloud, in a sentence delivered slowly, and in a musical cadence. After sitting a short space, he rises again and challenges, when sometimes several antagonists make their appearance; but he has the privilege of choosing which of them he pleases, to wrestle with; and has likewise the preference of challenging again, if he should throw his adversary, until he himself be vanquished; and then the opposite side sing the song of victory in favour of their champion. It also often happens, that five or six rise from each side, and challenge together: in which case it is common to see three or four couple engaged on the field at once. But it is astonishing to see what temper they preserve in this exercise: for we observed no instances of their leaving the spot with the least displeasure in their countenances. When they find that they are so equally matched as not to be likely to throw each other, they leave off by mutual consent. And if the fall of one is not fair, or if it does not appear very clearly

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175 “ who has had the advantage, both sides sing
648 “ the victory, and then they engage again; but
526 “ no person who has been vanquished can engage with his conqueror a second time *.

“ The boxers advance sideways, changing
“ the side at every pace, with one arm stretched fully out before, the other behind; and
“ holding a piece of cord in one hand, which
“ they wrap firmly about it when they find an
“ antagonist, or else have done so before they
“ enter. This I imagine they do to prevent a
“ dislocation of the hand or fingers. Their
“ blows are directed chiefly to the head, but
“ sometimes to the sides; and are dealt out
“ with great activity. They shift sides, and
“ box equally well with both hands. But one
“ of their favourite and most dexterous blows
“ is, to turn round on their heel just as they
“ have struck their antagonist, and to give him
“ another very smart one with the other hand,
“ backward.

“ The boxing matches seldom last long; and
“ the parties either leave off together, or one
“ acknowledges his being beat. But they
“ never sing the song of victory in these cases,
“ unless one strikes his adversary to the

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* Nor with any body else *in wrestling*, but he may box with any one: if he had been beaten in boxing, he could not on the same occasion box again: but he might wrestle.

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" ground, which shews that, of the two, wrest- 175
" ling is their most approved diversion *. Not 648
" only boys engage in both the exercises, but 526
" frequently little girls box very obstinately for [857]
" a short time. In all which cases it doth not
" appear that they ever consider it as the
" smallest disgrace to be vanquished; and the
" person overcome sits down with as much in-
" difference, as if he had never entered the
" lists. Some of our people ventured to con-
" tend with them in both exercises, but were
" always worsted; except in a few instances,
" where it appeared that the fear they were in
" of offending us contributed more to the vic-
" tory than the superiority of the person they
" engaged."

Such is the account we read in Cook's Voy- 114
ages; and the accuracy with which every thing
is stated evinces a spirit of observation and fa-
cility of description deserving of the highest
credit. The last remark which he makes in re- 175
gard to the contention between the English 526
people and the natives is a tolerably just one. 609
The natives themselves mentioned the circum- 114

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* This inference is not correct: the circumstance above alluded to means merely to say, that when a man is knocked down, he may be considered as dead, for it certainly is in the power of the other to kill him if he pleases, and for this reason only he has a right to the song of victory.

175 stance to Mr. Mariner, stating, that they allowed
526 the Papalangies to get the victory sometimes,
609 because they did not like to beat the poor fellows
114 so much. There was probably, at the
same time, a little apprehension of offending
576 their visitors; for it is certain, that when a man
201 is engaged singly with a chief much superior to
him, he sometimes allows himself to be beaten,
or rather yields out of respect to his opponent;
and the sign by which he shews his disposition
to do so is a sudden toss of the head on one
side, upon which his antagonist immediately retires
526 to his seat. There is something admirable
576 in the perfect good humour and forbearance
643 of temper which is always manifested
on these occasions, sufficiently so to astonish natives of European countries: for on occasions when there is a general combat, (as related p. 207.) even Tooitonga sometimes gets miserably handled by one of the lowest fellows in the island; but nevertheless he retires from the games without the least inimical spirit, although perhaps with his eyes black, his mouth and nose dreadfully swelled, and, it may happen, with his arm broken; all done by a man over whom he has the power of life and death: for it must be observed, that when there is a general combat, no quarter is given on either side.

In the account given by Cook, there is only 535
mention made of two principal dances, viz. *mëë* 565
low folla, and *mëë too buggi;* but there are 533
two others of some note, called *héa* and *oóla:* [114]
the first is one of the most ancient dances of Tonga, and is practised only by chiefs and superior mataboolеs; and is a dance very difficult to execute, not only on account of the accompanying gesture, but also of the singing. The [534]
chorus is composed of ten or twelve of the chiefs or principal matabooles, in the middle of whom sits one who beats time upon a loose flat piece of hard wood, about three feet long, and an inch and a half square, fastened only at one end upon another similar piece: this is struck by two small sticks, one in each hand, and produces a rattling sound. The difficulty of keeping the time is owing to the extreme velocity with which they beat, particularly towards the latter end. The dancers, who are all men, in the mean while perform their evolutions round the chorus, exhibiting a vast variety of very graceful movements with the arms and head, accompanied by expressions of countenance suitable to the character of the dance, which is that (abstractedly) of a manly and noble spirit, consistent with the mind and habits of a superior person, and therefore it is deemed essential that every chief and mataboole should learn it.

535 As among the ancient Greeks it was thought
565 inconsistent with the character of a gentleman
533 not to know how to strike the lyre, so among
the Tonga people it would be considered a mark
of great ignorance to be unaccomplished in the
graceful, manly, and expressive movements of
this dance.

The night dance called *oóla* is a very ancient
535 one in Tonga, though borrowed no doubt
177 originally from the people of the Navigator's
[565 island (Hamoa). This dance was formerly
178] only adopted in the Tonga islands among the
lower orders of people; but of late, some
Tonga chiefs on a visit to Hamoa were so
pleased with the superior gracefulness of the
oóla, which was danced there, that they afterwards
brought it into fashion among the higher
classes in Tonga, with many improvements and
graceful embellishments borrowed from the
former place: since which, the *oóla* of Tonga
is grown quite out of use, even among the lower
orders, though it was once danced in Mr. Mariner's
time, by order of the present king, on
purpose to contrast it with the *oóla* of Hamoa;
but it was a very awkward exhibition in comparison
with the Hamoa refinements, and probably
535 will never be introduced again. There
are no particular figures in this dance different
from what have already been described in the

other dances; but the arrangement of the 535
movements is very different: the whole dance
is considerably more quick throughout, and
there are several other motions of the feet and
postures of the body. The night dance which 535
Captain Cook saw (the *méë low folla*) is per- 177
haps the only one which can be considered of 533
Tonga invention, and is the only one accompa- 191
nied throughout with Tonga songs: the rest
belong to Hamoa and Neuha, and are accom-
panied chiefly with Hamoa songs; for although
the dance called *hea* is considered a very an-
cient Tonga one, there is not much doubt of
its being of Hamoa extraction, and accordingly
most of its songs are in that language. The
méë too buggi is a Nuha[*] dance, but the songs
accompanying it are Hamoa. The principal 535
public dances are the four following:

Méë low folla, i. e. a dance with the arms outspread: a night dance: it is also called *bo méë*.

Méë too buggi, i. e. a dance standing up with paddles: a day dance.

Hea; sometimes a day dance, but mostly a night dance,

Oola; a night dance.

These public exhibitions of dances naturally 534
lead us to speak of their music and poetry: with

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[*] The islands of Nuha lie between Hamoa and Vavaoo, and are known to navigators by the names of Traitor's island, and Cocos island.

534 regard to their musical instruments, they have
already been mentioned, except the *fango-fango*,
which is a sort of flute blown by the nose: it
is always filled by the right nostril, the left being
closed with the thumb of the left hand.
There are generally five holes for the fingers,
and one underneath for the thumb; though
some have six holes for the fingers, and others
only four. The sound of them is soft and
grave: they are only used as an accompaniment
533 ment to one species of song called *obbe*. At
535 all concerts where there is no dancing, the
singers sit during the whole time. The following
are the different kinds of song used among
them.

Low fólla; this is only used with the dance so called, and is in the Tonga language.

Láve; of a similar character with the above sung without dancing, but accompanied with motions of the hands; also in the Tonga language.

Langi méë too buggi; that which is always
[191] used with the dance so called: in the Hamoa
language.

Héa; only used with the dance thus named: sometimes Tonga, but mostly Hamoa.

Híva; similar to the above, but sung without dancing: they call European singing *hiva*, because probably the *hiva* is very seldom ac-

companied either with music or clapping of the 533
hands: always in the Tonga language. 535

Oóla; that kind of singing which is accompanied [191]
by the dance so called: to this most of
the annexed specimens belong: generally in
the Hamoa language.

Fucca Nuha; or the Nuha fashion of singing: [177]
this is never accompanied with dancing,
and is always sung in the Tonga language.
Most of their songs are descriptive of scenery, 533
but some of these are descriptive of past events, 538
or of places which are out of their reach, such
as *Bolotoo* and *Papalangi:* the accounts they
give of the latter place are ludicrous enough.
The poet describes, among other things, the
animals belonging to the country, stating that
in the fields there are large pigs with horns,
that eat grass, and at the *mooa* there are
houses that are pulled along by enormous
birds. The women are described to be so
covered with dress, that a native of Tonga
coming into a house takes a lady for a bundle
of *Papalangi gnatoo,* (linen, &c.) and accordingly
places it across his shoulder to carry it
away, when to his great amazement the bundle
jumps down and runs off. One of these songs
describes the principal events that happened
during Captain Cook's visit, and which, excepting
a little exaggeration, is tolerably cor-

533 rect: another describes the visit of Admiral
538 d'Entrecasteaux: another the revolution of
Tonga, and the famous battle that was there fought, &c. The song which is given in the first volume, p. 293, belongs to this class of musical composition. Some of these songs have neither regular measure nor rhyme, but others have both.

Oóbe; this kind of singing is always
533 accompanied with the *fángo-fángo,* (or nose-flute): the subjects of the song are much the same as those last described, but the style of music is different, being more monotonous and grave. It is now very seldom sung.

Tow álo, is never accompanied with instru-
[461] mental music; they are mostly short songs,
[502] sung in canoes when paddling, the strokes of
the paddle being coincident with the cadence of the tune. They are very frequently sung on leaving Vavaoo, whilst paddling out of the
533 inlet. It may not be unacceptable to give the
539 following as an example: it is a very usual one,
and expresses regret at leaving Vavaoo and its beautiful prospects, famous for the manufacture of superior *toogi hea,* (gnatoo stained with the *hea,*) to go to the islands of Toofooa and Kao, noted for making coarse mats.

Oiáooé! goóa mów téoo felów,
Ca toógoo Móoonga-láfa, béa mo Talów!

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Goóa te hóli ger nófo ; coháí ténne ăloo ?
Cá toógoo Vaváoo, móe mótoo lálo, 533
Lícoo o'ue, móe Váoo-áca, 539
Moĕ Hálla-vy' gi Máccapápa,
Máttalóco, mo fánga myfle,
A'na a Toótaw-i, béa Mofoóe,—
Iky' téoo toó gi he hífoánga,
Jío hífo gi he felów tafánga.
Toógoo he toogi-héa a Háfooloohów
Ger vála he gnáfi-gnáfi a Tofoóa mo Káo.

Alas! we are entering upon our voyage
By leaving Móoonga-láfa and Talów!
Anxious am I to stay; who can wish to go?
Departing from Vavaoo and her neighbouring isles,
And Licoo-óne, and Váoo-áca,
The road of springs near Maccapápa,
Mattaloco and the myrtle plain,
The cave of Tootaw-i, the beach of Mofooĕ,—
No longer can I stand upon high places*,
And look downwards on the fleet of small canoes.—
We must leave the crimson *gnatoo* of Hafoóloohów
To wear the coarse mats of Toofoóa and Káō!

The above is a translation as literal as the sense will allow of this song: it must not, however, be taken as a specimen of the best: it is given because it is the only one of this kind that Mr. Mariner is acquainted with.

Such are the names of their different kinds 533
of songs, some of which are to be considered 177

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* This alludes to the Hapai islands being for the most part flat; and although Tofoóa and Káo are both high islands, yet they have not such steep descents as are common at Vavaoo. [133]

533 pieces of recitative, particularly those accord-
[177] ing to the *Nuha* mode: others again have a considerable variety of tone, and approach to the character of European music: such for example are some of those to which we shall directly give expression according to the European
533 system of notation*. Those who are skilled in the
538 composition of songs and music often retire for several days to the most romantic and retired spots of Vavaoo, to indulge their poetic genius, and then return to the *mooa* with several new compositions, which they introduce at the first opportunity. The man who is related p. 251 to have cut off his own leg, was very expert in the composition of humorous pieces: but a man of the name Tengé was famous for the higher order of composition: he was one of the lowest *mooas* belonging to Hala A'pi A'pi: but he was much esteemed for his abilities. He was principal instructor of one of the classes (or bands) of singers.

533 With regard to the following seven speci-
mens of musical composition, it must be no-
535 ticed, that the first six belong to the kind of dance called *oola*, and the last to that called *mêë too buggi.* In respect of the *oola* it must be farther noticed, that it has two species of

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[192] * They have no distinction of term between recitative and actual singing, they call it all *hiva* (to sing); this word happens to mean also the number *nine.*

music, the one called *hiva*, and the other *langi*; 533 the *hiva* approaches in its nature to recitative, [535] is given without dancing, and serves as an introduction or overture to the *langi*, which is accompanied with dancing, and commences the moment the *hiva* has ceased. The *hiva*, however, is repeated several times *ad libitum*; but when the *langi* is about to commence, and the *hiva* to cease, the latter is generally ended with a sort of flourish difficult to describe, but in a louder tone of voice, and very abruptly, as if significant of a sudden rush or assault. The first specimen of the *hiva* here given admits of being thus ended, the other does not. The *langi* may also be repeated *ad libitum*, and may even be changed from one specimen into another: Thus much for the *oola*. The last specimen belongs [535] to the dance called *Mēē too buggi*, which has no *hiva* to introduce it, but commences at once with dancing; it may also be repeated *ad libitum*: what is here given is, however, only *part* of a specimen of the *mēē too buggi*. The words [191] of all these songs are in the Hamoa language, and are not understood, except the last, which appears to be a mixture of Hamoa and Tonga: where there are no words, they are forgotten.

The little piece quoted as a Tonga song in 114 the Quarterly Review, No. XXXIII. p. 34, we can make no sense of, it is perhaps Hamoa, or more probably Nuha language.

THE OOLA.

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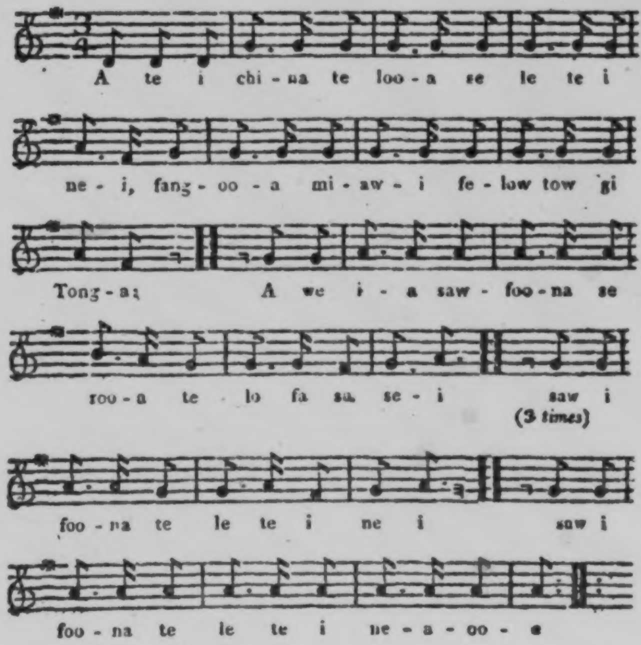
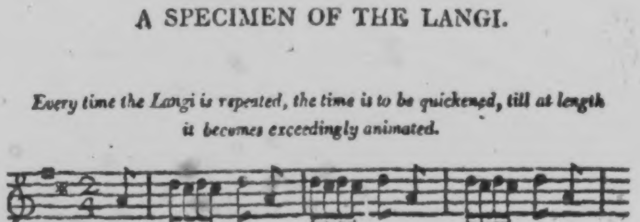
539

HIVA, OR INTRODUCTORY RECITATIVE TO THE *LANGI*.


A te i chi - ua te loo - a se le te i
ne - i, fang - oo - a mi - aw - i fe - low tow gi
Tong - a; A we i - a saw - foo - na se
roo - a te lo fa sa se - i saw i
(3 times)
foo - na te le te i ne i saw i
foo - na te le te i ne - a - oo - e

A SPECIMEN OF THE LANGI.

Every time the Langi is repeated, the time is to be quickened, till at length it becomes exceedingly animated.



3: Mariner F-5 (1806-1810) 1818
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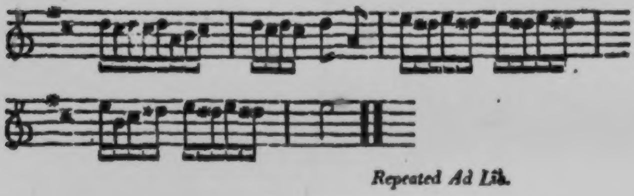
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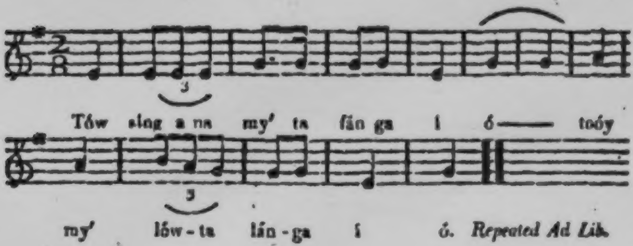
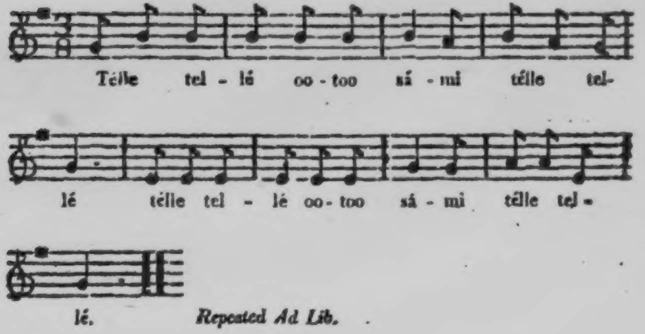
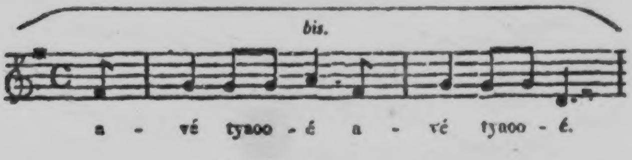
A SECOND SPECIMEN OF THE LANGI.


3
Tów sing a na my' ta fán ga i ó—— toóy
3
my' lów - ta lán - ga i ó. Repeated Ad Lib.

A THIRD SPECIMEN OF THE LANGI.


Téile tel - lé oo - too sá - mi télle tel-
lé télle tel - lé oo - too sá - mi télle tel -
lé. Repeated Ad Lib.

A FOURTH SPECIMEN OF THE LANGI.


bis.
a - vé tyaoo - é a - vé tyaoo - é.

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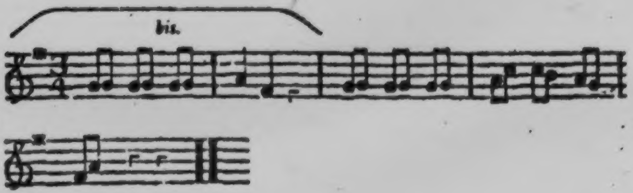
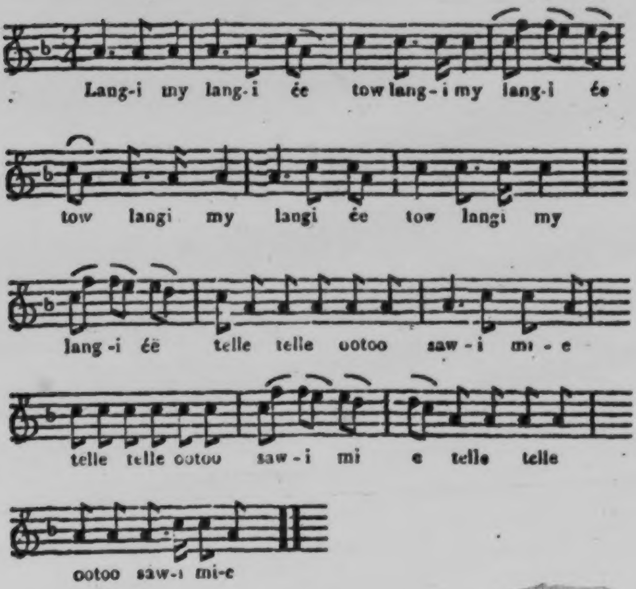
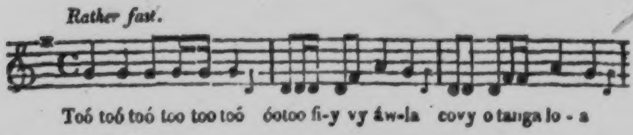
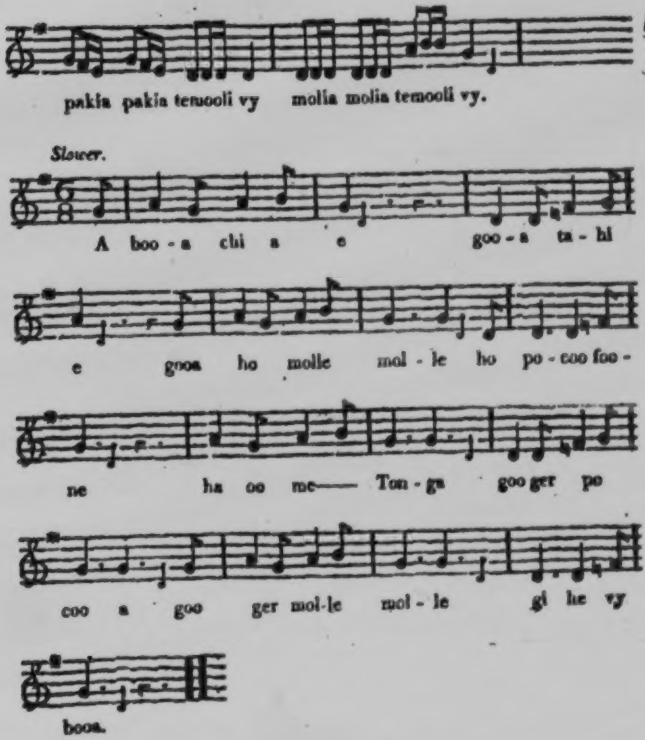


ANOTHER SPECIMEN OF THE HIVA.


Lang-i my lang-i ée tow lang-i my lang-i ée
tow langi my langi ée tow langi my
lang-i éë telle telle ootoo saw-i mi-e
telle telle ootoo saw-i mi e telle telle
ootoo saw-i mi-e

A SPECIMEN OF THE *MÉÈ TOO BUGGI.*


Rather fast.
Toó toó toó too too toó óotoo fi-y vy âw-la covy o tanga lo-a


pakia pakia temooli vy molia molia temooli vy.
Slower.
A boo - a chi a e goo - a ta - hi
e goon ho molle mol - le ho po - coo foo -
ne ha oo me—— Ton - ga goo ger po
coo a goo ger mol-le mol - le gi he vy
booa.

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The games and familiar pastimes in use 524 among them are numerous, and we shall give a short account of each, according to the order in which they are generally esteemed.

Liagi: this is the first and most important [565] of all Tonga games: it is one which every chief and mataboole is expected to be well acquainted with; and no others ever attempt to learn it. It is played either by two persons, or

524 four: for simplicity's sake, we will first suppose that two are playing: they sit opposite to each other, and make signs with the hands simultaneously: the one whose turn it is to count making one or other of three signs, i. e. by a sudden jerk of his arm, presening either his open hand, his closed hand, or the extended index finger, (the others and the thumb being clinched), his opponent at the same moment also makes a sign, and if it happens to be the same, it becomes his turn to play, and the first gains nothing; but if he succeeds in making one or other of these three signs, without his opponent making the same, five different times running, he throws down a little stick, of which he holds five in his left hand: it is now the other's turn to play, and he must endeavour to do the same; and whichever in this manner disposes of his five sticks first, wins the game: but if his antagonist imitates him before he can make five signs, we will suppose at the fourth, he has a right to demand what were the three other movements on each side; and if his opponent cannot mention them in the order in which they happened, and give a feigned reason for every individual motion on both sides, in the technical language of the game, according to a certain invariable system laid down, he may begin his count again: giving these sup-

posed or artificial reasons for each move is the most difficult part of the game, because it will vary according to the order of each of the moves that preceded it. When four play, they sit as in our game of whist, but each is the antagonist of the one opposite to him; and when one has got out his five sticks, he assists his partner by taking one or two of his sticks, and continuing to play. The rapidity with which these motions are made is almost incredible, and no inexperienced eye can catch one of them: the eagerness with which they play, the enthusiasm which they work themselves into, the readiness with which those that are clever give the requisite explanation to every combination of signs, always appear very extraordinary to a stranger. 524

Fanna Kalai: for a description of this sport, see Vol. I. p. 234. 000

Fanna Gooma, or rat-shooting: for a description of this sport, see Vol. I. p. 267.

Jia Loobe, catching pigeons with a net. This is not a very usual sport at present, though formerly it used to be. The net used for the purpose is small, with a narrow opening, affixed to the end of a rod of about twelve feet in length: the sportsman who holds it is concealed in a small cabin about five feet high, nearly in form of a bee-hive, in which there is a perpendicular 223 [345]

223 345 slit dividing it quite in half, by which he can move his rod completely from side to side. There are eight or nine of these cabins, in each of which perhaps there is a sportsman with his net: the only mode of entrance is by separating the two halves of the cabin from each other. These receptacles are usually situated round 223 the upper part of a raised mount. On the outside of each there is a trained pigeon tied by the leg, and near at hand stands an attendant with another trained bird, tied in like manner to the end of a very long line, which is suffered to fly out to the whole extent of the string, the other end being held by the man: the pigeon thus describes a considerable circle in the air round the mount beneath: the flight of this bird, and the constant cooing of those below, attract a number of wild pigeons to the neighbourhood, when the man by checking the string calls in his pigeon, which immediately perches upon his finger: he then conceals himself with the other attendants, in a sort of alcove at the top of the mount. The wild pigeons now approaching the tame ones, are caught in the nets by the dexterous management of the sportsmen.

Alo, catching Bonito. This is performed by 226 a line and hook affixed to a long bamboo, and is so placed that the line falls very near the stern of the canoe, and the hook just touches 226 the surface of the water, upon which it skims along as the canoe proceeds with velocity. The hook is not barbed, and there is no bait attached to it. The moment the fish is hooked, the fisherman, by a dexterous turn of the rod, gives the line a sweep round, and the fish swings into his hand.

Toló, throwing up a heavy spear, with intent 526 that it shall fall on, and stick into the top of a piece of soft wood fixed on the end of a post. There are generally six or eight players on each side, and whichever party in three throws sticks in most spears wins the game. The post is about five or six feet high, and the surface of the soft wood is about nine inches in diameter. The thrower may stand at what distance he pleases.

Fanífo, swimming in the surf. This bold and manly exercise has been well described by Cook, as seen by him at the Sandwich islands; but the natives of Tonga use no board.

Fungatoóa, wrestling; *Fetági*, club-fighting; *Foóhoo*, boxing; *Toitaców*, a general boxing-match, have been already described. *Láffo*, or pitching beans upon a mat, with endeavours to strike off others that have been pitched there before.

Tow pápá, or throwing false spears at one another, to practise the eye in avoiding them.

They have a sport the name of which is for-
526 gotten; but it consists in carrying a large stone
under water ten feet deep, from one post to
another, at the distance of seventy yards, the
party who carries the stone running along the
bottom: the difficulty is to pursue a straight
course: a person may thus run much faster
than another can swim.

Matooa: this game is somewhat similar to
[565] *liagi,* but there is no discussion about the
moves: it is usually practised by the lower
orders.

Hico, throwing up balls, five in number, dis-
charging them from the left hand, catching
them in the right, and transferring them to the
left again, and so on in constant succession,
keeping always four balls in the air at once.
[562] This is usually practised by women: they re-
cite verses at the same time, each jaculation
from the right to the left hand being coincident
with the cadence of the verse: for every verse
that she finishes without missing she counts
one: sometimes seven or eight play alternately.

Hábo: this is a game similar to cup and ball,
[562] and is also practised by women only.

The natives very often amuse themselves
[578] with these games: when any dispute arises in
[524] their play, the women decide it by spinning a
cocoa-nut, and the men by a wrestling-match:
as to a serious quarrel from this source, Mr.

Mariner never witnessed one during the whole 526
time he was there. Conversation with people 578
who have travelled is another great source of 524
amusement to them : they are very fond of tales 521
and anecdotes, and there are many individuals [538]
who are tolerably skilful in inventing these
things, which are then mostly of a burlesque
or humourous tendency, but always given as
fables. The kind of conversation, which appears
to afford them most pleasure is, concerning
the manners and customs of the people of
Papalangi, as being not only strange and wonderful,
but also true! They employ themselves
in conversation, not only at any time during
the day, but also at night: if one wakes, and is
not disposed to go to sleep again, he wakens
his neighbour to have some talk*: by and by,
perhaps, they are all roused, and join in the
conversation: it sometimes happens that the
chief has ordered his cooks, in the evening, to
bake a pig, or some fish, and bring it in hot in
the middle of the night, with some yams: in
this case the torches are again lighted, and they
all get up to eat their share; after which they
retire to their mats; the torches are put out;
some go to sleep, and others, perhaps, talk till
day-light. The first appearance of day is the 000

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* Sometimes two or three, at other times thirty or forty, [513]
may be sleeping in the same house.

The first appearance of day is the
512 time of rising: they then get up, wrap their
515 *gnatoos* round them, and go out to bathe either
[302] in the sea or in a pond; or, if neither is at
hand, they have water poured over them out of cocoa-nut shells: they are very particular in cleaning their mouths, and frequently rub their teeth either with cocoa-nut husk or charcoal: they dry themselves with a piece of *gnatoo*, wrap their dress loosely round them, return to their houses, and oil themselves all over, generally with cocoa-nut oil scented with the aroma of flowers; great chiefs frequently use the same oil scented with sandal wood. When bathing, they either wear an apron of *gnatoo*, or of the
291 leaves of the *chi* tree. When they have bathed
512 and oiled themselves, they put on their dress with all possible neatness: that of the men consists but of one piece of *gnatoo*, measuring about eight feet by five or six; this is folded round the body in a very neat manner: there are two or three modes, but the one which is considered the most elegant, and therefore the most usual among chiefs, is represented in the frontispiece: that part which circles round the waist is readily loosened, and brought over the head and shoulders, in case it should be necessary to go out at night. There is a band which goes round the body just above the hips, made also of *gnatoo*, but which is, for the most part,

concealed by the folds that go round the waist. 291
There is some little difference in the way in 512
which females adjust their *gnatoos*, but the
chief distinction of their dress is a small mat *,
which they wear round the middle, and is about
a foot in breadth. Pregnant women, and old
women, wear their dress in front so as to cover
the breasts. Children are not encumbered
with dress when at home till they are about two
years old: when they go out, they have a piece
of *gnatoo* wrapped round them.

Having bathed, oiled, and dressed them- 512
selves, the chiefs hold cava parties, at which 276
women seldom attend, for as they are no great 574
cava drinkers, they generally form a circle of [562]
their own, and eat a meal; they take cava,
however, at the same time, in a small quantity;
whilst the men, on the contrary, take a large
quantity of cava, and most of them very little
food, as they generally eat a hearty meal about
the middle of the day. The morning cava party
usually lasts from two to five hours, according to
the pleasure of the chiefs. After cava, the old 512
men generally retire to their houses to sleep, or 484
to amuse themselves with farther conversation. 517
The younger ones follow the example or wishes
of their superior chiefs, and make an excursion

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* It would be considered highly indecorous and contrary to the táboo for females to appear without this mat.

512 with them to some distant part of the island;
484 and whilst an entertainment is preparing for
[517] them at the plantation of some friend or relation,
they amuse themselves at some game, or,
perhaps, in inspecting the building of a canoe,
or a large house, or examining the state of the
plantations; or in sailing about, if near the sea,
or in fishing; or in practising dancing and singing.
[589] In these excursions the unmarried women
generally accompany them. The married women,
[462] and those who choose to stay at the *mooa*,
in the mean time employ themselves in one or
other of the occupations suitable to their sex,
or, if their husbands make an excursion to another
island, they usually take a trip with them.
512 The very young girls are generally employed
857 in the early part of the day in making wreaths
of flowers, which they have been out to gather
in the morning before sun rise, while the dew
was yet on them; for, being plucked at that
time, they remain longer fresh.

Sometimes they amuse themselves with walking
823 near Licoo * where there are many romantic
517 spots; at Vavaoo for instance they often
103 visit the cave of Tootawi and the beach of Mo-

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* Licoo is the name given to the back or unfrequented part of any island, which is generally bold and rocky, and not fitted for the entrance of canoes. Some parts of the Licoo at Vavaoo were particularly romantic.

fooe, places celebrated in the song p. 320. Con- 823
cerning the person after whom the cave is 103
named, it may be interesting to give the follow- [517]
ing account, which Mr. Mariner often heard
from the natives.

A considerable time before the revolution of 103
Tonga, when Voona was governor of Vavaoo, 571
there lived at the latter place a *mooa* whose 173
name was Tootáwi. He was a man of a solitary and reflective disposition; to indulge his humour, he would often take with him provisions and retire to the northern or unfrequented part of the island near Licoo, and there saunter about among the rocks and caverns of the shore for two or three days together. He was so much in the habit of wandering over craggy and dangerous places, that it was said he could climb rocks and ascend frightful steeps with a facility beyond the power of any other human being. On one occasion he was absent so long from the *mooa* that his friends were apprehensive some misfortune had befallen him; and they commenced a search, expecting to find his body lying at the foot of some precipice, down which in an evil hour he had fallen. No vestige of him, however, was to be seen; and after a long time spent in the fruitless endeavour to discover his remains, they imagined he must have been devoured by a shark whilst bathing, and with this reflection they returned

108 dejected to their homes. A few months now
571 elapsed, when one day some carpenters, whilst
173 employed in cutting timber in the neighbourhood of Licoo, were surprised, and not a little startled, by the sudden appearance of the long lost solitary: he no sooner saw them than he fled, and they, a little recovered from their first astonishment, pursued; but it was in vain they followed him among the cliffs; he escaped by a path known and accessible only to himself. Many months passed away, and no more was seen or heard of Tootáwi: several persons endeavoured to discover his retreat: they called his name aloud among the rocks, but no answer was returned excepting the echo of their own voice. His singular conduct formed every where the common topic of discourse, and the most ardent wish of the curious was to find out the place of his resort. Some young females went out early one morning to gather flowers while the dew was yet on them; they extended their walk along Licoo, and strayed into wild and unfrequented places. Whilst they were admiring the sublimity of the surrounding scenery, their attention was suddenly arrested by the appearance of smoke rising from among the neighbouring cliffs, and they resolved if possible to ascertain the cause of so unexpected a circumstance. Animated by the hope of discovering what had been long sought for, they

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ascended with much difficulty a steep and craggy place, and looking down on the opposite side they beheld in a small cave the figure of Tootáwi, near a fire, preparing yams. Fear held them mute; not daring to interrupt him, and apprehensive of exciting his attention, they drew back, and descended the way they came. They ran speedily to a plantation at some distance, and announced to all they met that they had found out the abode of the recluse. A few of his friends immediately set out to visit him, and by the directions of the young women they approached the cave, at the entrance of which was Tootáwi sitting on the ground in a thoughtful posture. He did not observe them till they were too near to allow of flight. He appeared displeased at the intrusion, and earnestly begged them to leave him: there was nothing on earth that he wanted, and all their arguments were thrown away in persuading him to return to society. Finding their endeavours fruitless, they yielded to his wishes, and left him. From that time many people went on different occasions, led chiefly by curiosity, to visit his cave, but it was very seldom they found him there; whether he had any other place of retreat nobody ever knew. He lived principally upon yams and the juice of the cocoa-nut; and the chief furniture of his cave was a mat to sleep on. When Voona, the governor, heard

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that his retreat was discovered, and that many went to visit the place, he issued orders, on the occasion of a *fono* or general assembly of the people, that no one should molest him, and accordingly every respect was paid to the injunction.

Some time after this, the battle of Tonga having been fought, Finow invaded and conquered Vavaoo, upon which Voona fled to Hamoa. No sooner had the king established his authority in the island than he took a guide to conduct him to the cave of Tootáwi, of whose extraordinary character he had heard, and whom he had a most lively desire to see. He found him, and was received as any indifferent person. Finow spoke kindly to him; inquired if there was any thing that could render his situation more comfortable, and offered whatever could be thought of to induce him to return to the habitations of men; but Tootáwi seemed equally indifferent to all; he wished for nothing but solitude. Canoes, houses, and plantations were to him matters of no value whatsoever; conversation had no charms for him, and the luxuries of life were insipid things. When Finow requested him to select a wife from among his numerous female attendants, he replied that it was of all things that which was most remote from his wishes. At length the king gave him an unlimited choice among the whole extent of

his possessions, and in the most earnest manner 103
entreated him to accept of something. Being 571
thus strongly pressed, the moderate Tootáwi 173
chose a wearing-mat of the kind called *giē fow* [*], [292]
and this was the only article that the eloquence
and kindness of Finow could persuade him to
accept of. The king left him with sentiments
of admiration, and shortly after confirmed the
orders that had been formerly given to prevent
any body molesting him.

Thus lived Tootáwi for some three or four years afterwards; but one day he was found lying on the ground, stretched out dead within his cave.

But to return to our subject; about mid-day 512
it is usual to have another meal, when the [264]
chiefs receive a number of presents, of different [431]
kinds of provisions, from their dependents or [574]
friends, which the mataboolés share out. In [521]
the afternoon some again join in conversation, [224]
others go out shooting rats, &c. In the evening
they have dancing and singing, which is 512
often continued till very late at night, on which 535
occasion they burn torches, each being held by [533]
a man, who, after a time, is relieved by another. [372]
These dances are generally kept up for about
four hours after dark. When no dances are 512
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[*] A certain kind of wearing-mat used chiefly in canoes, as it is not liable to be injured by sea-water. See p. 280.

512 proposed, they retire to rest at sun-set, after
513 bathing and oiling themselves, and even on
372 these occasions the houses are lighted up with
357 torches, during two, three, or four hours after
dark: these torches are held by female domestics.
It cannot be strictly said that they have
574 any fixed times for meals, though it generally
[264 happens to be in the morning, about noon, and
[431 again in the evening; but it depends greatly
[565 upon how the chiefs are occupied, or what pre-
[562 sents have been made to them: it frequently
[609 occurs that several presents come at the same
time from different quarters; then they have a feast: but whatever they have, whether much or little, it is always shared out to all present, each having a portion according to his rank: strangers and females generally obtain somewhat more than is due to their rank. Those who get more than they want never fail to supply others who have not enough: selfishness is a very rare quality among them: if a man has a piece of yam, though it be not enough for a meal, he will readily give half away to any one who may want it; and if any body else comes afterwards in like need, with the greatest good nature he will give half the remainder; scarcely saving himself any, though he may be very hungry.

757 If during the day a chief, mataboole, or
565 mooa, but particularly a chief, finds himself fa-

tigued with walking, or any other exercise, he [75]
lies down, and some of his attendants come and [565]
perform one of the three following operations upon him, viz. *toogi-toogi*, *mili*, or *fota*, i. e. being gently beaten upon, or having the skin rubbed, or having it compressed: these several operations are generally performed about the feet and legs; the first by constant and gentle beating with the fist; the second by rubbing with the palm of the hand; and the last by compressing or grasping the integuments with the fingers and thumb. They all serve to re- [462]
lieve pain, general lassitude, and fatigue; they are mostly performed by the wives or female domestics of the party; and it is certain that they give very great ease, producing a soothing effect upon the system, and lulling to sleep. Headach is found to be greatly relieved by compressing the skin of the forehead and the scalp in general. Sometimes, when a man is much fatigued, he will lie on the ground whilst three or four little children trample upon him all over; and the relief given by this operation is very great.

Such is the history of the politics, religion, 128
and knowledge,—and the manners, customs, 104
and habits of the people of the Tonga islands; and all that remains now to be done is to furnish an account of their language: for this pur-

128 pose we have constructed a grammar and dic-
tionary, or, at least, an extensive vocabulary,
104 which contains, it is presumed, more than eight-tenths of the genuine Tonga words, accentuated as they are pronounced by chiefs and those who think it an honour to speak correctly. The greater part of those words which are omitted are such as may be termed technical, belonging to their arts, and which, therefore, are easily forgotten, as expressing objects and actions which Mr. Mariner is no longer accustomed to: at the same time it must be confessed that there are a few other objects which are more familiar, but of which, also, by an unfortunate lapse of memory, the Tonga is forgotten; among these we may mention the rainbow, the word for which Mr. Mariner has in vain endeavoured to recover: but these are imperfections to which all human endeavours are liable. If it be asked, what is the use to us of a grammar and dictionary of the language of an uncivilized people, with whom cultivated nations have so little concern, the answer is, that as the structure of their speech forms part of the history of the human mind, it may be found in some degree interesting to the philologist, and still more so to the philosopher.

GRAMMAR

OF THE

TONGA LANGUAGE.

A LANGUAGE which is only spoken by a nation ignorant of every principle of grammatical construction, and possessing not the least knowledge, nor the most remote idea, either in theory or practice, of the art of writing, cannot be supposed to be richly endowed with variety of words, choice of expression, or clear and accurate definitions, except of those ideas which are in common use. The rules by which it is spoken, and which can have no other security or foundation but in the constant habit of those who speak it, are nevertheless sufficiently well established; and if we could but readily and for a time emancipate our minds from a sense of the nicer grammatical distinctions in our own languages, it is presumed that the Tonga dialect, and perhaps others of the same class, would be found very simple and easy to be attained; but as it is, the wide differences of our own habits of speech will give it the appearance of a language replete with idioms, and abounding in circumlocutions. 19

The orthography of this language, from Mr. Mariner's pronunciation, I have settled according to the following rules: first, in respect to the vowels, 104 194

A is always pronounced as in the English words, *tar*, *car*, *papa*; or in the French article *la*, except when two consonants follow, when its sound is much less open, approaching very near to the *a*, in *man*, *can*, *began*.

E, like the English *a*, in *ray*, *say*, *day*, or the French accented *é* in *accablé ordonné*; except where a double consonant follows, or *tch*, then it is sounded as in *men*, *ten*, *den*.

I, like the English *e*, in *see*, *we*, *be*, or *i*, as it is pronounced in most European languages: except before a double consonant, in which case it is pronounced as in *ink*, *sing*.

O, as the long English *o*, in *mole*, *roll*, *dole*; but short before a double consonant.

U, like the sound of the English word *you*, or *ew* in *few*, except before a double consonant, then it is short, as in *luck*, *tuck*, *suck*.

Y, like the English *i*, in *sigh*, *die*, *white*; or the German *ei*, in *mein*, *sein*;

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but somewhat more short and sudden, perhaps rather like the English *y* in *ally, apply:* the same sound, when long, is expressed by the following diphthong:

AI, like the long English *i*, in *dine, mine, whine*. It is a true diphthong, generated from the coalition of *a* and *i*, as above defined: the first being heavy, the second light.

AO: this is a sound distinctly of two syllables, the *a* and the *o* being pronounced as defined in their respective places.

AOO: this is a word of two syllables, the *a* and the *oo* being pronounced as defined in their places.

AU: this is a word of one syllable, pronounced like *ow* (which see below), but somewhat longer, and yet in such a way as not to run into two syllables like *aoo* (which see above). Thus these four sounds, viz. *ao, aoo, au,* and *ow*, are very nearly similar, except to a good ear; and yet it is necessary they should thus be distinguished; for three of them are words of very different meanings, *aoo*, a cloud; *au*, the personal pronoun *I*, and *ow*, the possessive pronoun, *thy*. The same may be said of *fao*, a peg; *faoo*, load; and *fow*, a turban: also *tao*, a spear; *taoo*, to cook victuals under ground; and *tow*, war.

OW, as in *law, saw, paw*.A

OW, as in *how, allow, now*. When the *w* is preceded by *a* or *o*, it must be joined in sound with it, not with any vowel or aspirate that may follow; as, *fawha* is to be pronounced *faw-ha*, not *faw-wha*; for in point of fact, the *w* is not in such instances a separate letter, it only serves to give a peculiar sound, as above defined, to the *a* or the *o*. *Ow* is to be pronounced short, else it will run into the sound of *au*, which see above.

OY, as in the English words, *toy, coy,* &c.

OO, like the Italian or Spanish *u*, or like *oo* in *tool, cool,* &c., unless one o them be marked thus, *ö*, in which case they are pronounced distinctly: when *oo* is accented, the accent is uniformly upon the latter, thus, *oó*: when three *o*'s come together, the two which are not marked thus, *ö*, constitute the diphthong; or if the first of the three is accented thus, *óoo*, the two latter are the diphthong.

As to the consonants, the following only need be particularly mentioned.

B is sounded between the *b* and *p*, but it has more the sound of the *b*.

C, before *a* and *o*, is hard, and partakes in like manner of a little of the sound of the hard *g*. It never occurs before *e* and *i*. To express the sound of the soft *c*, the letter *s* is always used.

D: the sound of this letter is scarcely known in the Tonga language: there is indeed a sound approaching to it, but it is only the careless conversational way of pronouncing the *t*.

G: this letter is always hard, as in *game, gill* (of a fish), *begin,* &c. Wherever the sound of the English soft *g* occurs, *j* is always used to express it.

J. This letter has not, however, *exactly* the sound of the English *j*; but between *j* and *z*, so that if the *j* in our English word *jest* were thus pronounced, it would sound between *jest* and *zest*, and not very much unlike *chest*.

CH, is always sounded as in the English words *choose, change, chair,* &c.

[p.346]

A [Errata: this should read "AW, as in law." Cf. errata sheet, p. 492, category 116--Analyst]

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ER: the *r* is never pronounced strongly: when it follows *e* it is scarcely sounded, giving merely a power to the *e* similar to what it has in the French words, *le*, *me*, *te*. 104 194

NG, as in the words *among*, *song*, *wrong*: but this sound is not to be intimately joined with the following vowel: for instance, *Tonga* is not to be pronounced *Tóng-ga*, as the English reader is apt to do, but thus, *Tong-a*.

GN: here the *g* is not sounded strongly, but somewhat more so than in the word *gnomon*.

Upon the subject of accentuation, I must observe, as a general rule (to avoid the too frequent and unnecessary use of typographical accents) that in words of two syllables the emphasis is to be laid on the first; in words of three syllables, it is to be placed on the middle one; and in words of four syllables, on the first and third. In all exceptions to this rule, and in some of those instances where vowels themselves form syllables, typographical accents will be placed accordingly. It is to be noticed that in words of three syllables, when the first only is accented, that the two others are light ones; and that the accent is always put upon the vowel of the emphatic syllable.

193 The Tonga language may be divided, like most others, into eight or nine parts of speech, and if nicer distinctions could aid in rendering the subject more clear, two or three might be added: but we apprehend that the usual number will be found quite as many as will suffice for our purpose; and as these are not always properly defined, the noun, adjective, verb, and participle, being often one and the same word, distinguished only by the general sense of the phrase, and sometimes scarcely by that, we might be disposed to lessen rather than to increase the quantity. In respect to those parts of speech which might be superadded, they consist of a peculiar particle used before the article, noun, adjective, and pronoun, according to certain rules, signs of the plural number, signs of the tenses of verbs, and two or three others, whose uses cannot be explained in a few words: of these we shall treat under the different parts of speech to which they are generally attached, or to which they seem most referable.

The following, then, are nine divisions of speech, which we shall adopt in the present investigation, and of which we shall discourse in this order:

Article, Noun, Adjective, Pronoun, Verb, Adverb, Conjunction, Preposition, Interjection.

THE ARTICLE.

We find in this language a very frequent use of these three particles, viz. *he*, *co*, and *coe*: on a strict investigation, however, we find that only the first, *he*, can properly be called an Article, being chiefly used before nouns, and is sometimes used to distinguish them from verbs, though it is occasionally used before what in our language would be called the participle of the present tense, by which it is converted into a sort of noun: whereas the particle *co* is used not only before nouns, but also proper names, to mark certain significations more distinctly; besides which, it is frequently prefixed to

B 2

[p. 347]

pronouns. As to the particle *coe*, it is only a coalition of the two former, *he* and *co*, the aspirate being dropped. Upon these considerations, I think we may venture to state, that there is but one ARTICLE in the Tonga language, viz. *he:* but as the particles *co* and *coe* seem to have a strong relation to it, we shall treat of them under the same head.

The article *he* has no distinction either of gender or number; it may be used, we believe, before all nouns, though there are some occasions where it must be dispensed with, instances of which we shall give by and by. Its use may be exemplified thus: *he tangata*, a man; *he fafine*, a woman; *he togi*, an axe. When the conjunction *mo* (and) precedes it, the aspirate is generally dropt, thus, *he togi, möë coolo, möë papalangi, möë jiauta;* axes, and beads, and cloth, and looking-glasses. The occasions where it should be entirely left out will be best explained when illustrating the use of the particle *co;* and some farther observations will be made upon this subject when treating of nouns.

The particle *co* is very frequently used before nouns, pronouns, and proper names: the instance where it appears most essentially to occur is in answer to the question *who* or *what?* and will then generally bear to be translated by the verb, *it is* or *it was*, &c.: thus, who is there? a man, *co he tangata:* what is that? an axe, *co he togi:* who was with you? a woman, *co he fafine:* it is a man, it is an axe, it was a woman, &c.

Before proper names it is used in like manner, the article being left out, as in answer to these questions: who did you see there? *co Finow:* who else did you see there? *co Toobo Nuha:* but if the names of a number of persons are mentioned, the particle *co* is only put before the first, as, who came in afterwards? *co Havili, mo Mooala, mo Talo, mo Latoo*, &c. (*mo* being a repetition of the conjunction). In like manner it is used before the proper names of brutes, and of inanimate things, as dogs, hogs, canoes, clubs, axes, &c.; for axes formerly had proper names, on account of their extreme scarcity and consequent value; and clubs also, which have become valuable on account of having been used in killing great chiefs, or from having done much execution.

Before the names of different varieties of the same species this particle is also used, but the article *he* is omitted: as, *co tooa, co cowmele, co caho-caho, co gnoo*, all which are different kinds of yam: but when speaking of the yam in general, they would put the article *he* after *co:* as *co he oofi*, the yam: that is, in answer to a question, as before.

Sometimes (not particularly in answer to a question) the name of the species and variety are both mentioned, as the chief *Ooloo Valoo*, the man *Boboto;* and in such cases the particle *co* is *always* used (the article *he* being omitted) before the proper name of the person spoken of, and *often* before the word expressing chief, man, &c.; but in this latter case (i. e. without the article) it seems to shew that the party spoken of is supposed to be *known* to the person addressed: as, *co egi co Ooloo Valoo*, the chief Ooloo Valoo; *co tangata co Boboto*, the man Boboto: if, on the contrary, the chief Ooloo Valoo, or the man Boboto, is supposed to be *unknown* to the party addressed, then the article *he* as well as the particle *co* would be used before *egi*, or *tangata:*

as, *co he egi co Ooloo Valoo*, i. e. a certain chief called Ooloo Valoo; *co he* 193
tangata co Boboto, a certain man named Boboto*.

We have intimated just now that the particle *co* is not always used before the words *egi* and *tangata*, and we shall now point out when it is not to be used. If the above phrase, *the chief Ooloo Valoo*, or *the man Boboto*, were to occur in the latter part of a sentence, the particle *co* would be left out before *egi* or *tangata*, but the article *he* would remain: as, *nai how giate au he tangata co Paloo*, there came to me the man Paloo: but if the arrangement of the sentence be altered, thus, the man Paloo came to me, then both the article and particle may be prefixed to *tangato*, as before: as, *co he tangata co Paloo nai how giate au*. These two examples, however, intimate that the man Paloo is *unknown* to the party addressed; but if the contrary were the case, the last form of the sentence only could be used, and the article *he* must be left out: as, *co tangata co Paloo nai how giate au*, the man Paloo came to me; but *nai how giate au co tangata co Paloo* would not be grammatically expressed for any sense.

In consequence of the frequent use of *co* before *he*, the two, in the rapidity of speech, are coalesced into one, the aspirate being omitted; thus, [194]
coe instead of *co he*, as *coe tangata co Boboto*. We have hitherto expressed them separately for the sake of clearness, but shall henceforth write *coe*, according to the strictest pronunciation; for *co he tangata* would not sound very well in the ears of a Tonga chief who took pains to pronounce his language correctly.

THE NOUN.

The noun has, properly speaking, neither gender nor number: i. e. the gender is distinguished neither by any peculiarity in the word, nor by any sign; and the number is only distinguished sometimes by a sign, or by some other word of singular or plural signification: but the use of this prefixed sign or word will depend upon whether the noun be significant of an animate or inanimate nature: if of an animate nature, it will depend upon whether it be a rational or irrational nature.

The singular number of inanimate beings is usually expressed by the simple noun, with the article *he* before it: as, *he togi*, an axe; *he falle*, a house. When it is intended to lay a particular stress upon the circumstance of there being only one, the numeral is used with the word *be* (only), and the article is left out: as *togi be taha*, axe only one; *falle be taha*, house only one. When a certain and fixed number of inanimate objects are meant to
be expressed, the numeral is used according to the following form; *togi e ooa*, [194]
axes two; *falle e toloo*, houses three; *vaca e fa*, canoes four: wherein it is seen that the particle *e* comes between the noun and the numeral, and

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* I do not mean, however, to lay down this rule as a fixed and certain one. To Mr. Mariner's perceptions of the language, it appears in general correct; but he thinks they sometimes violate it through inadvertence, and, I may add, sometimes perhaps for the sake of euphony.

193 which in all probability is the article, with the aspirate omitted, and placed in this situation for the sake of euphony. When speaking of an indefinite [194] number of inanimate things, the word *lahi* (many or several), is used before the noun, the article intervening, with its aspirate dropped, as, *lahi e togi*, many the axes; *lahi e vacu*, many the canoes.

This sign of the plural, however, is not always used; as, for instance, whose axes are these? *coe togi ahei co-eni*, i. e. the axes whose these? Here there is nothing of a plural signification, for *cöéni* means *this* as well as *these*, and only the general sense or the visible objects can determine it: or it would be better perhaps to express the rule thus: the singular number is often used for the plural, when it is sufficiently evident that the plural must be meant though not expressed, as in the foregoing example.

In respect to animate beings, the singular is formed in the same way as exemplified in regard to inanimate: as, *he booaca*, a hog; *he gooli*, a dog; *he tangata*, a man; and if a particular stress is laid upon there being only one, the same form as with inanimate natures is used, provided it be an *irrational* living being, as, *booaca be taha*, hog only one; *gooli be taha*, dog only one; and such might be the answer to the question, how many hogs, (dogs, &c.) are there? but if the word *booaca*, (*gooli*, &c.) be not repeated in the answer, then *taha* must come before *be*, as, *taha be*, one only. But if the living object spoken of be a *rational* being, as, only one god, one man, one chief, &c. then the word *toca* (for which no particular meaning, in this case, can well be given, unless we translate it person or rational individual) must be used before *taha*, as, *tangata be toca taha*, man only person one; and if in answer to such a question, as, how many men were there? the word *tangata* be not repeated in the answer, it must be constructed thus: *toca taha be*, person one only; *toca* coming first, and *be* last.

In respect to this word *toca*, another observation must be made, viz. that it is never used unless with a numeral, or some word expressive of number; as, *lahi*, many; *chi*, few.

The plural number of animate *irrational* beings is sometimes formed exactly in the same way as exemplified when speaking of inanimate beings; as in the following instances: if a certain, definite number be expressed, thus, *booaca e oou*, hogs two; *gooli e toloo*, dogs three: if an indefinite number be expressed, thus, *lahi e booaca*, many hogs; *lahi e gooli*, many dogs: but if, in similar instances, *rational* beings were to be spoken of, then *toca* must be used, and the article *e* left out, according to this form, *tangata toca oou*, two men; *fafine toca toloo*, three women: but if the number of rational beings be indefinite, the mode of expression will be the same as with the irrational beings, with this only difference, that *toca* will come before *lahi*, as *toca lahi e tangata*, many men; *toca lahi e hotooa*, many gods.

There are two other modes of expressing the plural number of nouns of animate natures, and these are by the words *cow** and *toonga*, which appear to be collective nouns, and to have the signification of company, body, society, or multitude: they may be used indifferently, either with rational or irrational natures; always observing, that in the former case, where a numeral is used, or the word *lahi* or *chi* (many or few), *toca* must also be used, but not otherwise: as, *cow tangata*, or *toonga tangata*, men, or a body of men, *cow booaca*, or *toonga booaca*, a quantity of hogs: and if besides such a collective noun a numeral be also added, then the word *toca* must be used before the numeral, as in this phrase; a body of men to the amount of a hundred, *cow tangata toca teaoo*; i. e. a body of men, a hundred; or *toonga tangata toca teaoo*.

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* The particle *cow* is sometimes used to inanimate substances, as, *cow mya*, cordage; *cow oofi*, yams: but these are particular phrases.

The Tonga nouns cannot be said to have the signs of cases, or any sort of declension; and although the particle *gi* has frequently a dative signification, it is much more frequently to be taken in the sense of a preposition. The genitive case, where the proper name of a person or place is used, is often expressed by the sign *a*, as, Finow's speech, *Mafánga a Finów*: but otherwise, as in this example, *the name of the person*, there is no sign, as, *he hingoa he jie'na*, i. e. the name the person.

There is one more remark to make in regard to nouns expressing animate natures, (whether intelligent or not); but as this regards rather the personal pronouns which are used for them, we shall only mention it here by the way, and speak more fully upon the subject under the proper head. The remark to be made is, that when such pronouns are the subjects of a verb, or of a question, as (speaking of dogs for instance), *give* THEM *to me*; or in the question, *what did you do with* THEM? they admit either of a dual or plural number, accordingly as there are two or more: the dual number of the third personal pronoun (in the above sense) being *gino'uooa*, and the plural number, *gino'utóloo*. But more of this hereafter.

ADJECTIVES.

The words of this class, for a general rule (not without exceptions), follow the substantives whose qualities they express: as, *he tangata lillé*, a good man; *he togi mochila*, a sharp axe. They have no distinction of gender or number: as, *cow tangata lillé*, good men; *cow fafine lillé*, good women; *lahi he togi mochila*, several sharp axes.

In the exceptions to the rule that the adjective follows the substantive, it never comes immediately before the substantive except in one or two instances, that we can discover, and that is with the adjective (and sometimes adverb), *foo*, great, very; and *foe*, whole, entire, single; which always comes immediately before its substantives: as *foo lahi* *, very many, or it may be translated as an adverb, *exceedingly* great; *foo ita*, great anger, or as it may also be rendered, very angry. *Foe ooloo*, a single head, or the whole head; *foe oofi*, a single yam, or an entire yam. In other instances, where the adjective precedes the substantive, some word or words always intervene: of this we have an instance in one of the examples to the former rule, viz. *lahi he togi machila*; where the adjective *machila* immediately follows its noun, serving to illustrate that rule; and the adjective *lahi* comes before the noun, serving to illustrate the present rule, where it is seen that something intervenes, viz. the article *he*: but for another instance, we have this: viz. he has many axes, *gooa lahi enne togi*, i. e. are many his axes*; here the possessive pronoun *enne* (his) comes between the adjective and substantive.

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* *Lahi* may also mean great or large: in these examples we have instances of the indeterminate nature of the elements of the Tonga language.

The adjective in this, as well as other languages, is often used for a substantive; as, I regard those brave men, *ginówtóloo toa gooa te ofa angi* †, i. e. (to) those brave (men) do I esteem give: here it is seen that the adjective *toa*, brave, is used as a substantive, signifying brave men, *tangata* being understood.

On the other hand, substantives are often used as adjectives: thus, *tangata*, a man, often signifies manly: as, *he jiéna tangata*, a manly person, i. e. a person being such as a man ought to be; *he vaca Fiji*, a Fiji canoe.

Adjectives are for the most part the same as the substantives, from which they have derived their signification; as *lillé*, good, goodness; *lillé*, good (the adj.); *covi*, evil; *covi*, bad, &c.

They are frequently, however, formed from the substantive by the addition of *ia*, or *ea*: as *mafanna*, warmth, heat; *mafannaia*, warm, hot; and where the substantive ends in *e*, they are mostly formed by the addition of the letter *a*: as *gele*, mud, clay; *gelea*, muddy, clayey.

They are also sometimes formed by repeating the substantive: as *lolo*, oil; *lolo-lolo*, oily: but it will be difficult to avoid being deceived by this rule, for there are many instances where the double word is a substantive; many where it is a verb; many where the single word has no meaning at all, not being used; others where the single word has a meaning very different from the double word: sometimes the word is doubled to increase the degree of a quality, &c. as *cooloo-cooloo*, a species of dove; *alo*, to hunt; *alo-alo*, to fan; *booi*, (no meaning); *booi-booi*, a screen; *coola*, beads; *coola-coola*, red; *hina*, a bottle; *hina-hina*, white; *lillé*, good; *lillé-lillé*, very good. The vocabulary must be often referred to, to decide this rule.

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* In this example *gooa* is the sign of the present tense, and as it has a plural signification, we translate it by the word *are*.

† Here the word *ginówtóloo* implies that three or more persons are spoken of; had there been only two, it would have been in the dual number: thus, *ginówooa*, them two, those two, &c. The word *angi* may admit of two meanings; it may either be the verb to give, or the preposition towards: if the first, then *ofa* (esteem) must be a substantive, as above translated; but if *angi* be the preposition, then *ofa* must be the verb, (to esteem, to feel esteem,) and the sentence may be thus translated: *those brave* (*men*) *I feel esteem towards*. See *angi*, under VERBS.

DEGREES OF COMPARISON.

What is properly called the comparative degree, in this language, is formed by the addition of the word *ange* to the adjective; and the superlative mostly by the addition of the word *obito*, exceedingly. As to the word *ange*, it is often used to signify *against, leaning against;* and also *like, similar to:* allowing a little latitude to the first meaning, it may easily be conceived to signify *being opposed to*, or *compared with;* and this is the sense in which it must be taken, in quality of a sign of the comparative degree: it is also often used as a sign of adverbs, according to its other meaning, viz. like, similar to, after the manner of. As to the word *obito*, it requires no farther explanation at present; for its simple signification, *exceedingly*, is clearly appropriated to express the superlative degree. Both these signs of degrees follow the adjective: as, *lillé*, good; *lillé ange*, better; *lillé obito*, best, or exceedingly good.

For an example of the comparative degree we will say, *this thing is better than that.* To render this into Tonga, the principal circumstance to be attended to is the arrangement of the words; the substantive verb, or rather the sign of the present tense, will come first, and the whole sentence will run thus: *is better the thing this, than the thing that; gooa lille ange he mea coeni gi he mea coia;* the word *gi*, which literally means *to, towards*, we may translate *than*, in conformity with our idiom of speech. This is greater than that, *gooa lahi ange he mea coeni gi he mea coia;* i. e. is greater the thing this to the thing that, or than the thing that.

But when the subject with which the comparison is made is a proper name, the connective *gi*, which joins the subjects of comparison, is changed to *gia:* as, Toobó is taller than Afoo, *gooa lahi ange Toobó gia Afoo;* i. e. is taller (more tall, more great) Toobó than Afoo. Finow is a greater chief than Toobó: in rendering this into Tonga, the word *egi*, a chief, becomes an adjective, and the word *ange* will follow it accordingly: as, *gooa egi ange Finów gia Toobo;* i. e. is chiefer Finow than Toobó.

The superlative degree is signified for the most part by the word *obito*, most, very, exceedingly: as, this axe is the best, *coe togi coeni gooa lillé obito:* i. e. the axe this is good exceedingly. But the word *obito* may be left out, and *be* (only) used in its stead, according to this form, *this axe only is good*, which will have exactly the same meaning as the foregoing example, for it will not imply that the others are bad, but that they are not good (or inferior) compared to it: for example, *coe togi be coeni gooa lillé*, this axe is the best, or, literally, the axe only this is good.

If in reference to the last example given, it were intended to be implied that the axes with which the good one was compared were absolutely bad, this additional circumstance would likewise be expressed: as, this axe is the only good one among them, *coe togi be coeni gooa lillé, ca guoa covi fooliбé ginóutóloo:* i. e. the axe only this is good, for are bad all they; or what is a more usual form of expression, *gooa covi foolibé he togi, coe togi be coeni gooa*

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193 *lillé*: i. e. are bad all the axes, the axe only this is good. It seems rather an inconsistency to say all the axes are bad, and in the same sentence to acknowledge one of them to be good; this, however, is the Tonga idiom.

When it is required to express the superlative degree in a very extended sense, the word *obito* is repeated; and if it is so exceeding as to be in a manner almost beyond comparison, it is repeated twice: as, *coe togi coeni gooa lille obito obito, obito.* But if the axes with which this exceeding good axe is compared are, on the other hand, exceedingly bad, this is to be expressed by the word *covi*, bad, with *obito* also attached, according to this form: *coe togi foòlibé coeni gooa covi obito, ca coe togi coeni gooa lillé obito, obito;* which, word for word, is thus: the axes all these are bad exceedingly, but the axe only this is good exceedingly, exceedingly.

Lastly, the form of the superlative degree may be used even though there be only one more axe, or whatever subject it may be, to compare it with; but this is a matter of mere choice, for the form either of the comparative or superlative degree may be used in such a case indiscriminately.

PRONOUNS.

The Tonga language may be said to have four kinds of pronouns, viz. personal, possessive, interrogative, and demonstrative.

1. There are two kinds of personal pronouns: 1st, Those which come before verbs, or at least are agents: as, *I* go; *we* went; *they* love: 2dly, Those which either are the subjects of a verb, as, strike *him;* love *her;* or are used in answer to a question, as, who goes? *I;* who sings? *he;* or are used more strongly to identify the agent, like the pronouns myself, thyself, &c. in English, when they are used in addition to the true personal pronouns: as, I *myself* will go, &c.

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	The personal pronouns, as agents to verbs.	Those governed by verbs or prepositions, or used in answer to questions, &c.	
I.	Te; Oo.	Au;	Gita.
Thou.	Ger.	Acóy:	Coy.
He, she, it.	Ia.	Aía;	Ia.
We.	Mow.	Gimówooa;	Gimówtoloo.
——	Tow.	Gitówooa;	Gitówtóloo.
Ye.	Mo.	Gimóooa;	Gimótóloo.
They.	Now.	Ginówooa;	Ginówtóloo.

We shall speak of these several pronouns in their proper order, and first of those which are the agents to verbs.

193 2. *Te* and *oo.* *Te* is only used as the agent of a verb in the present tense, and comes between the sign of the tense and the verb; as, *gooa te alea*, I go; *gooa te ofa*, I love or esteem. *Oo* is used only in the past and future tenses, and is then usually joined in one word with the sign of the

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tense: as, *neoo* * *aloo*, I went; *teoo 'aloo*, I shall go; *neoo ofa*, I loved or esteemed; *teoo ofa*, I shall love or esteem.

3. *Ger*, thou: this pronoun is used in all the tenses, and comes between the sign of the tense and the verb: the principal thing to be observed respecting it is, that when the sign of the present tense, *gooa*, comes before it, *gooa* is changed into *goo*: as, *goo ger mohe*, thou sleepest; *na ger mohe*, thou didst sleep; *te ger mohe*, thou shalt sleep.

4. *Ia*, he: this pronoun follows the verb in all the tenses: as *gooa mohe ia*, he sleeps; *na mohe ia*, he slept; *e* † *mohe ia*, he shall sleep: though sometimes *ia* is changed for *ne*, and which is then joined to the sign of the future tense: thus, *tenne mohe*, he shall sleep; *tenne aloo*, he shall go: and in the past tense *ia* is sometimès omitted, and the sign *na* changed into *nai*: as, *nai mohe*, he slept; instead of *na mohe ia*.

5. *Mow*, we: this pronoun comes between the sign of the tense and the verb: as, *gooa mow aloo*, we are going, &c.; but the use of it is limited to those instances in which the person spoken to is not included: as, when one person tells another that himself and others owe him much respect, saying, we greatly esteem you, the pronoun *mow* must be used, because the person spoken to is not involved in the sense of the word *we*. (See the following.)

6. *Tow*, we: this comes also between the sign and the verb; its use is, however. restricted to those instances where the person addressed is meant to be included; as, when one person reminds another that both of them are to go somewhere, to do something, &c.: as, we (i. e. thou and I,) are going the wrong way; or, we (i. e. thou and I), are sitting here idle. In short, *mow* is always used in this sense, viz. I and he, or I and they; and *tow* is always used in this, viz. I and thou, or I and you, or I, thou, and they, or I, you, and they. &c.

7. *Mo*, ye; *now*, they; there are no particular observations to make respecting these pronouns: for examples of their use; *te mo aloo*, ye shall go; *na now nofo*, they remained; where it is seen they are placed between the sign of the tense and the verb.

In regard to the second column of pronouns; they are used either in addition to the first, the better to identify the person by laying a greater stress; or to distinguish the dual from the plural number; or in answer to the question *who?* or as the subjects of a preposition.

When a particular stress is intended to be laid, as I myself, thou thyself, &c. any of these pronouns may be used in addition to the corresponding ones in the first column, with the exceptions of *au*, *acoy*, and *äia*; as, *teoo aloo gita*, I will go myself; *te ger aloo coy*, thou shalt go thyself; *tenne aloo*

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* The proper sign of the past tense is *na*, but in the first person where *oo* is joined with it, it is changed into *ne*. The pronoun *te* is changed into *oo* in the future tense, probably because *te* is also the sign of that tense; and a repetition of the word *te* would be ambiguous, as *tete* means *almost*, and *tete aloo* would mean *almost gone*.

† *Te*, the sign of the future tense, makes *e* in the third person singular.

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193 *ia*[*], he shall go himself (for this last see rule 4); so much for the singular number: in respect to the following, attention must be paid to the circumstances of dual and plural numbers; if dual, those ending in *oo* are to be used; if three or more individuals are included, those ending in *toloo* must be adopted. In the first person dual and plural, attention must also be paid to the differences of signification between *mow* and *tow* (see rules 5 and 6); as, *te mow aloo gimówooa*, we will go our (two) selves, (i. e. without you); *te mow aloo gimówtóloo*, we will go our (three or more) selves, (i. e. without you); *te tow aloo gilówooa*, we will go our two selves (i. e. you and I); *te tow aloo gitówtóloo*, we will go our (three or more) selves, (i. e. including the person spoken to, and others, so as to make at least the number three); *te mo aloo gimóoa*, ye shall go ye (two) selves; *te mo aloo gimótoloo*, ye shall go, ye (three or more) selves; *te now aloo ginówooa*, they shall go, them (two) selves; *te now aloo ginówtóloo*, they shall go, them (three or more) selves[†]. This rule, therefore, not only serves to strengthen the sense, but also to mark the dual and plural numbers where it is necessary to do so.

In regard to these pronouns, as being used in answer to the question *who?* it must be observed, that some of them in the singular number must have the particle *co* before them, others must not: and those in the dual and plural numbers may either have it or not, according to the option of the speaker. Those which cannot have the particle *co*, are *gita*, *acoy*, and *äia*; while those which must have it are *au*, *coy*, and *ia*: as, who did it? *co au*, I; *co coy*, thou; *co ia*, he: or *gita*, I; *acóy*, thou; *äia*, he; without the *co*. *Gita* is seldom used but in very familiar conversation, and is rather to be considered a vulgarism. Any of those in the dual and plural numbers may be used either with or without *co*; care being paid to the circumstance of *two* or *more*, and to the habits of *mow* and *tow*.

Whenever the preposition *giate* (to, towards), occurs before a personal pronoun in the singular number, the pronoun must be rendered into Tonga by those which, in the above rule, had the particle *co* before them, though in this that particle will be omitted; as *giate au*, towards me; *giate coy*, towards thee; *giate ia*, towards him. In the dual and plural numbers they are all used in like manner; as, *giate gimówooa*; *giate ginowtóloo*, &c.

POSSESSIVE PRONOUNS.

These, in the singular number, do not seem to have much reference to the personal pronouns, except *äia*, his, which appears to be derived from *ia*, he. In the dual and plural numbers they are exactly the same as the per- 193 sonal pronouns of both classes; as,

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[*] If it were the past tense, as, *he went himself*, it would be *nai aloo ia*, for it would sound awkward to say, *na aloo ia ia*: therefore one of the pronouns is dropped, and the sign *na* changed into *nai*: and it has already been mentioned that *nai* may be adopted instead of *na ia*. See rule 4.

[†] It may here be remarked that *oo*, in these compound words, is the numeral two, and *toloo* the numeral three; but the pronouns compounded of the latter are used for any number of persons above two.

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Singular. 193

My.	E'oocoo; ácoo.	104
Thy.	Ho; ow.	
His.	Enne; ána; aia.	

Dual.

Our (not thy).	Gimówooa.
Our (my and thy).	Gitówooo.
Your.	Gimóooa.
Their.	Ginówooa.

Plural.

Our (not thy or your).	Gimówtóloo.
Our (also thy or your).	Gitówtóloo.
Your.	Gimótóloo.
Their.	Ginówtóloo.

Indefinite plural, i. e. either dual or plural.

Our (not thy or your).	Mow.
Our (also thy or your).	Tow.
Your.	Mo.
Their.	Now.

Of these possessive pronouns some are used always before their substan- 193 tives, viz. *éoocoo*, *enne*, *mow*, *tow*, *mo*, and *now*: as, *éoocoo mánoo*, my bird; *enne fóha*, his son, &c.

Two of them are only used after their substantives, viz. *ow*, thy; and *äia*, his; as *guátoo aia*, his guátoo; *váca aów* *, thy canoe.

All the rest, viz. *ácoo*, *ho*, *ána*, and those beginning with *gi* may be used 193 either before or after their substantives, with this difference, that the last mentioned, viz. those beginning with *gi*, if they are put after their substan- 104 tives, the *gi* is changed into *a*: and if *ácoo*, *ho*, and *ána*, are used after their substantives, *a* precedes them; thus,

Acoo falle; my house, or houses.
Falle aácoo; my house, or houses.
Ho booaca; thy hog.
Booaca ahó; thy hog.
Ana togi; his axe, or axes.
Togi aána; his axe, or axes.

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* When the pronoun *ow* is attached to a noun, the letter *a* must precede it, and thus it is converted into *aow*. See the following rule.

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193 Gimówooa ooñ; our yam, or yams.
104 Ooñ amówooa; our yam, or yams.
Gitówooa vaca; our canoe, or canoes.
Vaca atówooa; our canoe, or canoes.
Gimóooa aców; your club, or clubs.
Aców amóooa; your club, or clubs.
Ginówooa gooli; their dog.
Gooli anówooa; their dog.

Those among the above phrases which have living beings for their subjects, 193 may be converted into plurals by the use of the word *toonga*, (see nouns); this word coming immediately before the noun; as, thy hogs, *ho toonga booaca*, or *toonga booaca aho:* their dogs, *ginówooa toonga gooli*, or *toonga gooli anówooa.* The particle *cow* cannot be used for the same purpose. Those which have inanimate subjects are either singular or plural, as they above stand: they may, however, admit a specific plural by the addition of the numeral, but in no other way.

The possessive pronoun is sometimes used instead of the personal, particularly where the verbs *my* and *angi* are expressed; as, give it to him, *angi ia ma ana*, i. e. give it for his own: give it to me; *my ia ma acoo*, i. e. give it for my own: I will give it to you, *teoo atoo ia ma oo*, i. e. I will give it for your own. The pronouns possessive of the dual and plural numbers may also be used in the same way. One more observation must, however, be made respecting the singular number, that those placed first on their respective lines cannot be used according to this rule, viz. *cowcoo*, *ho*, and *enne;* unless some noun follows, and then these may, and not the others; as give it for his dog, *angi ia ma enne gooli;* not *ana gooli;* and so of the other two.

Interrogative pronouns are the following, and are never used but as in-
193 terrogatories.
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Co-hai? ahâi?	Who?
Coe-ha?	Which?
Coe-ha? he-ha?	What?
Ahâi?	Whose?

When they form part of a sentence, *he-ha* and *ahâi* are always put at the end; the others are always put in the beginning, as,

Co-hai na fy?	Who did it?
Coe-ha te ger fili?	Which will you choose?
Coe-ha te ger fy?	What will you do?
Te ger fy he-ha?	You will do what?
Coe-ha? He-ha?	What?
Coe gooli heni ahâi?	Whose dog is this?

The English word *what*, when applied to mankind, is rendered by *co-hai*,

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or *ahdi*, as, *co-hai tangata co hena*, or, *coe tangata co-hena ahdi?* what man is that? But when brutes, or inanimate subjects, are implied, it must be rendered by *coe-ha*, or *he-ha*; as, *coe togi co-ena he-ha?* what axe is that?

DEMONSTRATIVE PRONOUNS.

These are *co-heni* and *aheni*, this; *cohena* and *ahena*, that. Very little if any distinction is made between the use of *co-heni* and of *aheni*; or between *co-hena* and *ahena*: it is rather more customary, however, to adopt those with the particle *co* before them.

VERBS.

The Tonga verb is exceedingly simple in construction, perhaps more so than is consistent with perfect clearness of speech; it does very well, however, for the common purposes of discourse. At most there are three different kinds of verbs; viz. verbs regular, verbs irregular, and verbs defective; there are but three of the latter class in the whole language, viz. *my*, *atoo*, and *angi*; these, from the way in which they are often used, may, perhaps, be considered verbs auxiliary; but more of this when we treat of them. In regard to the verbs irregular, we have only discovered one, but probably there are a few others: this one will be given in its proper place.

The sense of the verb substantive, I am, thou art, he is, &c., is mostly involved in the regular verb, with the sign of the tense and the pronoun, and is seldom used alone: those which are usually called verbs neuter, as, to sleep, to boast, to walk, &c. are constructed the same as the verb regular; those which in other languages are called verbs passive are not known in the Tonga language; instead of saying, *he was struck by a stone*, they would say, a stone struck him; for *the tree was shaken by the wind*, the wind shook the tree.

The verb has but three tenses, present, past, and future, denoted by the signs *gooa*, *na*, and *te*; and three moods, indicative, imperative, and potential: the indicative is denoted by the want of a modal sign; the imperative, or precative, by the deficiency both of a modal and temporal sign; and the subjunctive by the use of the modal sign *ger*. In respect to the order of construction in the indicative mood, first comes the sign of the tense, then the pronoun, and lastly the verb; except in the third person singular, of each tense, where the pronoun is placed last. In the dual and plural numbers, the pronouns ending in *oou* and *toloo* are also expressed, and follow the verb.

THE INDICATIVE MOOD.

The PRESENT TENSE is denoted by the sign *gooa*, which runs unchanged through all the persons, except the second person singular, where the *a* is dropped: the first personal pronoun is *te*. See Pronouns.

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Example.—Singular.

Gooa te aloo.	I go.
Goo ger aloo.	Thou goest.
Gooa aloo ia.	He goes.

Dual.

Gooa mow aloo gimówooa.	We (two) go (not *you*).
Gooa tow aloo gitówooa.	We (two) go (I and *you*).
Gooa mo aloo gimóooa.	Ye (two) go.
Gooa now aloo ginówooa.	They (two) go.

Plural.

Gooa mow aloo gimówtóloo.	We (three or more) go (not you).
Gooa tow aloo gitówtóloo.	We (three or more) go (I, you, &c.)
Gooa mo aloo gimótóloo.	Ye (three or more) go.
Gooa now aloo ginówtóloo.	They (three or more) go.

The PAST TENSE is denoted by the sign *na*, which is prefixed to all the persons, except the first, where it is changed into *ne*, and is joined to the personal pronoun *oo*: in this tense, also, it must be remarked, that the third personal pronoun may either follow the verb as in the present tense, or it may be left out, and the sign changed into *nai*.

Singular.

Nooo aloo.	I went.
Na ger aloo.	Thou didst go.
Na aloo ia (or nai aloo).	He went.

Dual.

Na mow aloo gimówooa.	We (two) went (not you).
Na tow aloo gitówooa.	We (two) went (I and you).
Na mo aloo gimóooa.	Ye (two) went.
Na now aloo ginówooa.	They (two) went.

Plural.

Na mow aloo gimowtóloo.	We (several) went (not you).
Na tow aloo gitowtóloo.	We (several) went (I, you, &c.)
Na mo aloo gimótóloo.	Ye (several) went.
Na now aloo ginówtóloo.	They (several) went.

FUTURE TENSE.

This is denoted by the sign *te*, except in the third person singular, where it is changed to *e*: in this tense, as in the past, *oo* is used for the first per-

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sonal pronoun, instead of *te*, because *te* being also the sign of the tense, the repetition would create confusion in the signification, *tétè* meaning *almost*. In this tense it must also be noticed, that the third personal sign instead of being *e*, is sometimes changed to *ténne*, and the pronoun is omitted: but this is for the most part optional. (See rule 4 of the pronouns.)

Singular.

Teoo aloo.	I shall go.
Te ger aloo.	Thou shall go.
E aloo ia, (or tenne aloo).	He shall go.

Dual.

Te mow aloo gimówooa.	We (two) shall go, (not you.)
Te tow aloo gitówooa.	We (two) shall go, (I and you.)
Te mo aloo gimóooa.	Ye (two) shall go.
Te now aloo ginówooa.	They (two) shall go.

Plural.

Te mow aloo gimówtóloo.	We (several) shall go, (not you).
Te tow aloo gitówtóloo.	We (several) shall go, (I, you, &c).
Te mo aloo gimótóloo.	Ye (several) shall go.
Te now aloo ginówtóloo.	They (several) shall go.

THE IMPERATIVE MOOD.

The imperative or precative mood is chiefly denoted by the deficiency both of a modal and temporal sign: it has the second person singular, and the first and second persons dual and plural. In the second person singular, the pronoun *coy* or subject of the verb comes after it; but in the first and second persons dual and plural, the pronouns *tow* and *mo* come before the verb, and the pronouns that distinguish the numbers follow the verb.

Example.—Singular.

Aloo coy.	Go thou.

Dual.

Tow aloo gitówooa.	Let us go, (you and I)
Mo aloo gimóooa.	Go ye, (ye two).

Plural.

Tow aloo gitówtóloo.	Let us go, (you, I, &c.)
Mo aloo gimótóloo.	Go ye, (ye three or more).

The first person dual and plural of this mood cannot be used unless the person or persons spoken to are requested to include themselves also; as in

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193 the phrase *tow aloo*, let us go, the person spoken to is requested or ordered to go likewise; for in no other sense can the first person dual and plural be rationally used in this mood. With this exception, therefore, the imperative or precative mood consists, as it ought to do, of the second person only in each number; but even the first person dual and plural when the pronoun *tow* is used, cannot altogether be considered irrational. All other forms that may be conceived to belong to this mood must be expressed by the help of the subjunctive mood, discovering the object or purpose for which the command is made; according to these forms, as, make no noise that we may sleep, (i. e. let us sleep, using *mow* for the pronoun); let him go, (i. e. permit or grant that he may go), &c.

SUBJUNCTIVE MOOD.

There is but one form in this mood, and that is denoted by the sign *ger*, and is applicable to any tense, as,

Singular.

Ger te aloo.
Ger ger aloo.
Ger aloo ia.

Dual.

Ger mow aloo gimówooa.
Ger tow aloo gitówooa.
Ger mo aloo gimóooa.
Ger now aloo ginówooa.

Plural.

Ger mow aloo gimówtóloo.
Ger tow aloo gitówtóloo.
Ger mo aloo gimótóloo.
Ger now aloo ginówtóloo.

It is not always necessary, however, in the Tonga verbs, to distinguish between the dual and plural numbers; for the indefinite plural (i. e. without the pronouns ending in *ooa* and *toloo*) is often used: this is done when the former part of the sentence sufficiently indicates whether it be dual or plural; or where an uncertain number (two or more) is spoken of; or where precise accuracy is not required. An example of the verb without these dual and plural pronouns will be useful to bring into one view the simplicity of its construction: we shall take the verb *mohe*, to sleep.

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INDICATIVE MOOD.

Present tense.

Singular.	Plural.
Gooa te mohe.	Gooa mow (*or* tow) mohe.
Goo ger mohe.	Gooa mo mohe.
Gooa mohe ia.	Gooa now mohe.

Past tense.

Singular.	Plural.
Neoo mohe.	Na mow (*or* tow) mohe.
Na ger mohe.	Na mo mohe.
Na mohe ia.	Na now mohe.

Future tense.

Singular.	Plural.
Teoo mohe.	Te mow (*or* tow) mohe.
Te ger mohe.	Te mo mohe.
E mohe ia.	Te now mohe.

IMPERATIVE MOOD.

Mohe coy.
Tow mohe.
Mo mohe.

SUBJUNCTIVE MOOD.

Ger te mohe.
Ger ger mohe.
Ger mohe ia.

Ger mow (*or* tow) mohe.
Ger mo mohe.
Ger now mohe.

The third person of the past tense may be changed from *na mohe ia*, into *nai mohe*. The third person of the future may be changed from *e mohe ia*, into *tenne mohe*. If the dual number be required to be expressed, it must be done by the addition of the pronouns ending in *ooa*; if the plural, by those ending in *toloo*.

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193 In respect to that form of the verb usually called the infinitive mood, it must be acknowledged, that the *Tonga* verb has very little claim to a distinction of this kind: but with a view to shew how the infinitive mood in our own language is to be expressed in this, we shall make a few observations respecting it.

There are three points of view in which we may consider the infinitive mood of our own language, with regard to its translation into Tonga, viz. first, where object, scope, or purpose is signified: as, he came here *to fight*; I went there *to sleep*, &c.; i. e. for the purpose of fighting, of sleeping, &c.: secondly, where wish or desire is signified: as, I want *to eat*; I wish *to die*: thirdly, where the infinitive mood assumes still more evidently the nature of a noun, allowing (even in English) an adjective expressive of its quality: as, *to sleep* is refreshing; *to die* is awful.

In the first case, that is to say, where object, scope, or purpose is signified, the particle *ger* must be put before the word expressing the object: as, *na how ia gi-heni* GER MOHE, he came here to sleep; *na aloo ia gi-hena* GER TOW, he went there to fight: *ger mohe* and *ger tow* may here be considered the subjunctive mood, *that he might sleep, that he might fight*; for *ger* is actually the sign of that mood, though the pronoun *ia* is not repeated after *mohe* and *tow*, because it was already indicated after *how* and *aloo*.

In the second case, viz. where wish or desire is expressed, the noun is used without the article: as, *gooa te fia* MOHE, I wish to sleep; *gooa te fia* MATE, I wish to die; and this is exactly the form in which it may be expressed in English: as, I wish death; I want sleep: where it is seen that the noun is used without the article, as if it were the proper name of a being.

It often happens in the Tonga as well (probably) as in other uncivilized tongues, that ideas are expressed by the aid of nouns, which could not bear to be translated into cultivated languages, but as verbs, or at least as participles; though in the language to which they belong they shall have all the character of nouns, even with the article before them: as, in this sentence, *he met the man walking*: the participle *walking* would have in the Tonga the article before it, like a noun: as, *nai feccatogi* HE EVA *he tangata*, he met *the walking* (i. e. in the walk), the man. As therefore the noun in this language is proportionably so much more frequent than the verb, wherever it may be doubtful whether a word be a verb or a noun, for the sake of uniformity, we call it a noun.

The third and last form of the infinitive is where it has decidedly the character of a noun, and is therefore in the Tonga expressed with the article; (that is to say, where desire or wish is not expressed): as, to sail is pleasant, *gooa lillé he felóu*; i. e. is pleasant the sailing; *gooa lillé he mohe*, i. e. is good the sleep, or, to sleep is good.

In regard to verbs irregular, we have only discovered one, *to envy*; but it is probable there are a few others. There are two peculiarities in this verb; the first is, that the first person singular and plural of all the tenses is expressed by *amoochia*, and all the others by manoo-manoo: the second is, that in the first person singular of the present tense, neither the sign of the tense nor the personal pronoun can be used, but throughout the rest of the

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verb they may: thus *goos te amoochia*, I envy, would be bad grammer; 193
amoochia alone must be used: the verb therefore will run thus;

Present tense.

Singular.	Plural.
Amoochia *.	Goos mow amoochia.
Goo ger manoo-manoo.	Goos mo manoo-manoo.
Goos manoo-manoo ia.	Goos now manoo-manoo.

Past tense.

Singular.	Plural.
Neoo amoochia.	Na mow amoochia.
Na ger manoo-manoo.	Na mo manoo-manoo.
Na manoo-manoo ia.	Na now manoo-manoo.

Future tense,

Singular.	Plural.
Teoo amoochia.	Te mow amoochia.
Te ger manoo-manoo.	Te mo manoo-manoo.
E manoo-manoo ia.	Te now manoo-manoo.

The subjunctive mood will run thus; ger amoochia, ger ger manoo-manoo, ger manoo-manoo ia, ger mow amoochia, &c.

There are three words in this language which may be used either as verbs
or prepositions; these are *my*, *atoo*, and *angi*; as verbs, they mean *to give*; 193
as prepositions, they signify *to*, or *towards*: they are to be used, accordingly, 196
as the first, second, or third person may follow; thus, *my* signifies to give any thing to *me*, or *us*; *atoo*, to give to *thee*, or *you*; *angi*, to give to *him*, *her*, *it*, or *them*: for example,

My ia giate *au*: give it to *me*.
My ia giate *gimáutóloo*: give it to *us*.
Teoo *atoo* ia giate *coy*: I will give it to *thee*.
Teoo *atoo* ia giate *gimóutóloo*: I will give it to *you*.
Angi ia giate *ia*: give it to *him*, or *her*.
Angi ia giate *ginóutóloo*; give it to *them*.

They mean, therefore, not only to give, but they signify, also, the direction of the gift: as prepositions they signify not only *towards*, but also the direction in which the motion is made; i. e. whether it be towards the first, second, or third person.

The present tense of the verb *to give* is never used by itself, the future

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* Or, as it is sometimes pronounced, hamoochia.

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193 196 being substituted for it: but when *my*, *atoo*, and *angi* are joined to other verbs, which is often the case where transferring or giving is signified, or motion towards is implied, they may be used in the present tense if the sense require it. Thus *ofa* means *to love;* but for *I love you*, it is not sufficient to say, *gooa te ofa coy;* the verb *atoo* must also be used: example, *gooa te ofa atoo giate coy;* literally, *I love give to you; gooa te ofa angi giate ia*, I love give to her: in which two examples, if *atoo* and *angi* be considered verbs, then *ofa* assumes the character of a noun: but if they be considered prepositions, then *ofa* remains a verb, and the literal translation will run thus: I love towards to you; I love towards to her; in which *giate* (to) will appear superfluous. But it is not of much consequence whether they are verbs or prepositions, provided we understand how to use them. The best rule to be given is, that when the pure simple act of giving or making a present is signified, they are used without any other verb, as *teoo atoo ia giate coy*, I will give it to thee; and, in this case, either the past or the future tense must be used as the sense will best indicate. In respect to their junction with other verbs, it is generally either with verbs neuter, expressing motion towards, as to fly, to swim, to walk, to go, &c., or with such other verbs, the Tonga words for which may be used either as nouns or verbs, and being nouns, may be conceived to be transferred, or, at least, to be directed from one object towards another; thus *ofa* means, *to love;* also *love: jia* means, *to see, or look at;* also, *a look: ta* means, *to strike;* also *a stroke*, or *blow*, &c. as,

Teoo ofa angi giate ia: I shall love give to her; or, I shall love towards to her.

Neoo jio atoo giate coy: He a look gave to thee; or, he looked towards at thee.

Na ta my ia giate au: He a blow gave to me; or, he struck towards at me.

In these instances the words *my*, *atoo*, and *angi*, are perhaps best translated as verbs of giving, transferring, or directing towards; but when they are joined with verbs of motion, they appear to assume more of the character of prepositions.

Na boona atoo he manoo giate coy: Flew towards the bird to thee; i. e. the bird flew towards thee.

Neoo lelle angi gi he falle: I ran towards to the house.

Na lelle my ia giate au: Ran towards he to me; i. e. he ran towards me.

In both cases, the words *my*, *atoo*, and *angi*, immediately follow the verb or noun to which they belong, and if the agent of the verb be in the third person, whether a pronoun, a proper name, or any thing else, it always comes after *atoo*, *my*, or *angi;* as in two of the examples last given, *he manoo* (the bird) follows *atoo*, and *ia* (he) follows *my*.

They also form parts of compound words: as, *tálamy'*, *talatoo*, and *talangi*, which signify to tell, say, or disclose; but the first, from *tala* and *my*, means to inform me or us; the second, from *tala* and *atoo*, to inform thee, or you; the third, from *tala*, and *angi*, to inform him, her, them.

As the words *my*, *atoo*, and *angi*, involve the idea of the person, the personal pronoun is often not expressed; as, *my* means, give to me, instead of saying, *my giate au*.

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ADVERBS.

Most of the adverbs are formed from adjectives by the addition of *fucca* (mode, or manner), or *ange* (like or similar to): when the former is used, it constitutes the first part of the adverb; when the latter is adopted, it forms the latter part: for examples, 193

Mamafa. Heavy.	Mamafa-ange. Heavily. 193
Lillé. Good.	Lillé-ange. Well. 104
Malohi. Strong.	Malohi-ange. Strongly.
Vy-vy. Weak.	Vy'-vy'-ange. Weakly.
Toa. Brave.	Fucca-toa. Bravely.
Matta-matta tow. Warlike.	Fucca matta-matta tow. In a warlike manner.
Ita. Anger.	Fucca-ita. Angrily.
Bibico. Lazy.	Fucca-bibico. Lazily.

In the formation of the greater part of adverbs that are thus derived these affixes may be used indifferently; or, to speak more explicitly, any of them may be formed by *ange*, used as a suffix, and the greater part by *fucca*, used as a prefix: but as *fucca* is often employed to form verbs and adjectives, as may be seen in the Vocabulary by the list of words beginning with it, the adoption of it is not so safe as that of *ange*: for instance, *lillé* means *good*; but *fucca lillé* means peace, peaceful, to make a peace; we must therefore say, *lillé ange*, for *well*. 193

As there are several adverbs, chiefly those of time and place, which are not formed according to the foregoing rules, it would be well to subjoin a list of them.

Be.	Only.
Behe; tattów be.	In like manner.
Tete.	Almost.
Fefe.	How.
Fooa-be.	Universally; wholly.
Fucca taha.	Together.
Gehe; gehe-gehe.	Separately.
Ily' obito.	Not at all.
Abé.	Perhaps.
Malie.	Well.
Mōóni-ange.	Truly.
Gi-fé; i-fé.	Where; whither.
Heni.	Here; this place.
Gi-heni.	Hither; to this place.
Hena.	There; that place.
Gi-hena; gi-he.	Thither; to that place.
Gi-loto.	Within. 193
Gi-tooa.	Without. 104
Gi-botoo; tow-botoo.	On one side.
Gi-hagé; gi-aloonga.	Upwards.
Gi-hifo; gi-lalo.	Downwards.
Gi-mooa; mooa-ange.	Forwards; in front; in presence of.
Gi-mooi; mooi-ange.	Backwards; behind.
Gi-matów.	To the right hand.
Gi-héma.	To the left.
Me-fa.	Whence.
Me-heni.	Hence.
Me-hena.	Thence.
Me-aloonga; me-hage.	From above.
Me-hifo; me-lalo.	From below.
Mamaoo.	Afar off.

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193 Tow botoo gi heni. On this side.
Tow-botoo gi hena. On that side.
104 Gehe. Differently; elsewhere; otherwise.
He aho coeni; he ahoni. To-day.
Aho-be; ahoauge-be. Daily.
Abongi-bongi. To-morrow.
Anibó. Last night.
Aniafi. Yesterday.
Tuki. Lately.
Taloo. Since.

Any'. Presently; by-and-by.
Tegichí. Not yet; before that.
Afé. When (in a future sense).
Anifé. When (in a past sense).
Loa. Long since; long ago.
Iky'. Never.
Cówcá. Whilst (only used with the first person).
Lolotonga. Whilst (only used with the second and third persons).
Tóë. Again; over again.

PREPOSITIONS.

There are but few words that, strictly speaking, come under this head; and some of those that do are often not expressed. There are many others that partake so much of the nature of adverbs, that they are classed accordingly.

My; atoo; angi. To, towards. The use of these has been already explained under the head of verbs. (See VERBS). *My* always precedes the first personal pronoun expressed or understood: *atoo*, the second personal pronoun: *angi*, the third, or any noun.

Gí; gia; giate. To, at, among. These three words have the same signification; but *gi* is used before nouns and proper names of places; *gia* before the proper names of persons, and *giate* before pronouns.

Gi, and *gia*, also signify *than*, being used to connect the two terms of comparison: before the proper names of persons, *gia* must be used.

Gi signifies likewise, *against*, *opposite*; and *about*, or *concerning*.

Mo. With, along with, besides: it is also the conjunction *and*; it is, moreover, the pronoun *you*, *your*.

Tai. Without; destitute of; not having. This particle is in very frequent use as a deprivative, joined to other words, like our particles *in*, *un*, *il*, *less*, &c.: it always precedes the word to which it is joined.

Ofi. By; at hand; near to.

Me. From; as, from Vavaoo to Lefooga.

A. Of, or belonging to; but it is only used before proper names of persons and places; as, *malanga a Toobó*, the speech of Toobo: *he gnatoo a Vavaoo*, the gnatoo of Vavaoo.

Ma. For; it is very commonly used before the possessive pronoun, when adopted instead of the personal, as, instead of saying, *my ia giate au*, give it to me, we may say, *my ia ma acoo*, give it for my.

THE TONGA LANGUAGE.

INTERJECTIONS.

In respect to these, we need only give a list of those that are in common use. 104

Oiao! exclamation of surprise. (This is a word of four syllables.)
Seoóke! of surprise or astonishment; the *oo* is dwelt long upon.
Seooké! Seookéle! Oiáooé! Of pity, pain, or distress; dwelling very long upon the *é*.
Oiáoo! the same as above; dwelling long upon the *oo* as well as the *a*.
Aw-i! of pity, pain.
Wŏi! of wonder.
Wi! of disgust; fye!
Isa! of anger, vexation, and rage; dwelling long upon the *i*.
Tangi mōōni! a sort of oath; solemnly declaring the truth.
Fiamo-aloo! begone; out of my sight.
Né-né! no wonder.
Io! yes indeed; well.
O'ooa! forbear; softly.

NUMERALS.

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1	taha.	10	ongofooloo, or ooloo.
2	ooa.	20	ooa ongofooloo, or ooafooloo.
3	toloo.	30	toloo ongofooloo.
4	fa.	40	fa ongofooloo.
5	nima.	50	nima ongofooloo.
6	ono.	60	ono ongofooloo. A
7	fitoo.	70	fito ongofooloo. A
8	valoo.	80	valoo ongofooloo.
9	hiva.	90	hiva ongofooloo.

100	tĕáoo.	1000	afe.
200	ooa gnĕáoo.	2000	ooa afe.
300	toloo gnĕáoo.	3000	toloo afe.
400	fa gnĕáoo.	4000	fa afe.

10,000	mano.	20,000	ooafooloo mano.
11,000	mano mo afe.	30,000	toloo ongofooloo mano.
12,000	mano mo ooa afe.	40,000	fa ongofooloo mano.
13,000	mano mo toloo afe.	100,000	giloo.

In respect to further combinations of these numbers, they run thus:

11	ongofooloo ma taha.	21	ooafooloo ma taha.
12	ongofooloo ma ooa.	22	ooafooloo ma ooa.
13	ongofooloo ma toloo.	31	toloo ongofooloo ma taha.
14	ongofooloo ma fa.	41	fa ongofooloo ma taha.

[p. 369]

A [Errata: this should read "70 fitoo ongofooloo." Cf. errata sheet, p. 492, category 116--Analyst]

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104 101 teaoo ma taha. 1001 afe ma taha.

120 teaoo ma ooafooloo. 1100 afe ma tĕáoo.

802 121 teaoo ma ooafooloo ma taha. 1800 afe ma valoo gnĕáoo.

95,741 *Hiva mano, ma nima afe, ma fitoo gnĕáoo, ma fa ongofooloo, ma taha:* that is, nine ten-thousands, and five thousand, and seven hundred, and four tens, and one *.

104 802 193 It must be observed, that there are two words for ten, viz. *ongofooloo* and *ooloo*, which may be used indifferently for that number simply; but in combinations the former only can be adopted. For *twenty* there are also two words, viz. *ooa ongofooloo*, and *ooafooloo*, either of which may be employed in combination with the digits. In regard to the number of a hundred, *tĕáoo*, it is never used in the plural, *gnĕáoo* being substituted for it: thus, 200 cannot be expressed by *ooa tĕáoo*, but *ooa gnĕáoo*.

In counting out yams and fish, they reckon by pairs, in the particular method explained in the Vocabulary under the word *teców*.

What are called ordinal numbers they express by putting the article *he* immediately before the number: this indeed is one mode of forming the plural (see NOUNS) thus, *aho e toloo, or aho he toloo,* means the third day, whilst it also signifies three days: but the sense in most instances sufficiently points out the distinction.

In connecting cardinal words by the conjunction *and*, they generally use the word *ma* instead of *mo*, except before *afe*, a thousand, when *mo* is more commonly used. The conjunction *ma* is, however, never employed but for connecting numbers: on other occasions this word is either the preposition *for*, or the name of a certain preparation of food.

104 802 It may appear strange that they have particular names for such high numbers as 10,000 and 100,000, *mano*, and *gilou*, for they certainly have no use for them. They often have occasion to count yams to the number of a thousand, or more, and sometimes to the amount of two or three thousand, but never higher. M. Labillardiere, however, has had the perseverance to 104 802 114 interrogate the natives, and obtain particular names for numbers as high as 1,000,000,000,000,000!! Here, however, he has overshot the mark, and instead of names of numbers, has only furnished us with names of things very remote from his speculations at that time: for 1,000,000 he gives us *nanoo*, which has no meaning that we can discover; for 10,000,000 *laoalai*, which should be *lŏwile* (according to our spelling), which means the præputium; for 100,000,000 *laounoua* (low noa), which means *nonsense:* 1,000,000,000 *liaguee*, which we take for *liagi*, and is the name of a game played with the hands, with which probably he made signs; for

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* Their capability of expressing such high numbers in this decimal mode appears to be suspected by some readers; but we ought to reflect, that a people who are in the frequent habit of counting out yams, &c. to the amount of one, two, or three thousand, must become tolerably good numerators, by finding out some method of rendering the task of counting more easy.

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10,000,000,000 *tolo tafai* (tole ho fäë), for which see the Vocabulary: 104
1,000,000,000,000, *lingha* (linga) see the Vocabulary: for a higher number
they give him *uava* (the glans penis); for a still higher number, *kaimaau* (ky 802
ma ow), by which they tell him to eat up the things which they have just 114
been naming to him: but M. Labillardiere was not probably the first subject of this sort of Tonga wit, which is very common with them. In the other numbers he is tolerably correct, except in putting *gilee* for *mano*, and *mano* for *gilee*: his general accuracy in respect to the numbers does him great credit.

SYNTAX.

To enter minutely into this subject, according to the usual form of grammars, would perhaps tend rather to perplex the memory than to assist the 193
judgment: for we are not treating of a language the rules of which have been before systematically investigated, and written down; we are at present only in the act of making an investigation, in which the reader is requested to accompany us*. General rules have already been given under each part of speech, we shall now therefore merely furnish a few other observations in regard to construction, and give a few of the more difficult idioms of speech; and in order that the reader may be better enabled to construe the ensuing specimens of composition, and thereby arrive at the genius of the language, a strictly literal translation will be adjoined to each.

1. In the first place, it must be noticed, that the tenses of verbs are often confounded; the future is frequently used for the present, and the present for the past; thus, *I do not know* is rendered in Tonga by *iky' teoo iloa*, literally, *I shall not know*. The present tense is generally used for the past, when the action spoken of happened not long before.

2. The future tense is also often used to express *should*, *would*, likewise *can*, *could*: thus, *iky' teoo aloo*, I cannot go; *capów tenne aloo*, if he should go.

3. When the future tense is used to express can, could, would, should, &c. and the negative is connected with it; the latter always comes immediately before the sign of the tense *te*. It must also be observed, that in this application of the future, the second class of personal pronouns (or those which follow verbs, and may be Englished by *myself*, *thyself*, &c.) may either be used or not, in addition to those that come before the verb: note also, that in this form of the future the third person singular is always *tenne*, &c.: for example.

Iky' teoo aloo (*gita*); I can, could, would, or should not go.
Iky' tegger aloo (*coy*); thou canst, wouldst, or shouldst not go.

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* Mr. Mariner of course only obtained a practical knowledge of the language, for the natives themselves have no other. I have depended upon him to furnish me with good composition, and upon this the whole of the present investigation is built. [123]

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193 Iky' tenne aloo (*ia*); he can, could, would, or should not go.

Iky' te mow aloo (*gimówooa*, or *gimóatóloe*); we can, could, would, or should not go.

Iky' tetów aloo (*gitówooa*, or *gitóatóloe*); we can, could, would, or should not go.

Iky' temó aloo (*gimóooa*, or *gimótóloe*); ye can, could, would, or should not go.

Iky' tenów aloo (*ginówooa*, or *ginówtóloo*); they can, could, would, or should not go.

Where the use of the pronouns *gita*, *coy*, *ia*, *gimówooa*, &c. is quite optional: if this form of tense is used interrogatively, there is no distinction but in the tune of voice.

4. When verbs of the same tense are repeated in a sentence, or even in several consecutive sentences, the sign of the tense is often left out, except in the first.

5. The personal pronouns that come before verbs, (see PRONOUNS), and are agents of verbs, are sometimes omitted; but then the corresponding personal agents that follow verbs are used instead: as, *low gita*, I think, instead of *te low*; where it is seen that the sign of the tense is also omitted: ea *tooange gitóatóloo gi he hifoanga*, whilst we stand near the descent, (upon the heights): here *gitóatóloo* follows the verb *tooange*, but *tow* does not come before it.

6. The agent to the verb in the third person singular, whether pronoun, proper name, or noun, always follows the verb, and even other words sometimes intervene: as, *na feców giate ginówtóloo leoa Tangaloa*, Tangaloa ordered to them accordingly.

7. The possessive pronoun, when a noun follows, usually has the article preceding it: as, *he now vaca*, the their canoes.

8. *Coia*, which signifies *that is*, *that is it*, *the very same*, is often separated, *co* being put at the beginning, and *ia* at the end of the sentence: as, *co he leo möóni ia*, *that is the true watching or guarding*; literally, *is the watch true that*.

9. The particle *be* may generally be Englished by one of these conjunctions, *and*, *also*, *or*: often it may be translated *only*: particularly when it comes at the end of any member of a sentence, or before the pronoun *ia*: it is frequently a mere expletive. For the explanation of *co* and *coe*, see the ARTICLE. *Mo* may either be the conjunction *and*, or the pronouns *you*, *your*; or the preposition *with*. The particle *ne* is occasionally annexed to words for euphony's sake: as, *nofone* for *nofo*, to dwell or remain, &c.; but the *e* of this particle is scarcely pronounced; it serves, however, to lengthen the *o*, and the syllable *fone* is then pronounced like our words *cone*, *prone*: the same with *tacotone* for *tacoto*; *behene* for *behe*, &c.

10. Many of the minor parts of speech are often omitted; such as, *which*, *that*, *since*, *with*, *in*, *is*, *are*, *he*, *she*, *it*, &c.

192 As to particular idioms of speech, we shall take them more or less in the order in which they occur, in the ensuing pieces of composition.

11. *Malo* is a term of salutation, approbation, and good wishes: it may mean welcome, well done, well borne, well said, &c. When one person

visits another, the latter says, *malo* your coming or arrival: the other answers, *malo* your staying here: so they may say, *malo* your harangue or speech; *malo* your work. If a man has borne a surgical operation with fortitude, they will say to him, *malo* your patience or fortitude. 192

12. The figure of speech which grammarians call antiphrasis is very much used in the Tonga language, not ironically, but on the most common and the most serious occasions: if they wish to express how great any thing is, they call it *little*; or how many there are, how *few*: instead of saying, what a number of yams are here, they will say, *here is only one yam!* For I love you much, *I don't love you at all*: hence the word *chiodofa*, a term of affection and endearment, is derived from *chi atoo ofa*, signifying, literally, *small towards you (my) love*; but really meaning my love for you is very great. Several examples of this figure occur in Finow's speech to the Vavaoo people on his accession to the government.[A] The sense of the context, or the manner or voice of the speaker, always sufficiently indicates what is truly meant: this figure is also used in derision, and it must be acknowledged they have a vein for irony. 634 537 196

13. If a man is very brave, it is an usual form of phrase to say, he is the only brave man: if a woman is very beautiful, she is the only beautiful woman, and so with other things.

14. There are several familiar phrases which often occur in conversation, some of which it would be difficult to understand from a literal translation, such as,

Coe low; they say; it is said that.
Coe mōóni: true; it is true.
Co ho mōóni; it is your truth; you are in the right.
Gooa lillé; very well.
Na ger ifé? where hast thou been? where wert thou?
Na ifé ia? where has he been? where was he?
Iky' chi; not so much as a little; not at all; also (by antiphrasis) a great deal.
Cówcí aloo au; whilst I go. Here is another instance of the pronoun *au* following the verb, instead of the pronoun *te* coming before it.
Iky' obito; not at all; by no means.
Coehá? what? it means also, what is the matter.
Gooa te lillé ai; am I good there; i. e. I am glad of it.
He mea coia covi; the thing that bad; i. e. I am sorry for it.
Coehá na ia: I wonder at it. This seems an obscure idiom; its etymology is probably thus, *coihá!* what! *na* was, *is* it? (so.)

In Finow's speech,[A] which is given the last, there are several phrases difficult to translate; for it is not only the finest piece of composition, but it has more idioms than those which precede it; for which reason it is placed after the others, and to render it more easy to be understood, we here explain those phrases which are the most difficult to comprehend. 192 634 537

15. HE MOW-MOW NAI TOOBOO HE TOW TAI TOOGOO HE TACOTO GI MALA'I; *he mow-mow*, the destruction; *nai*, the sign of the past tense *na*, and the pronoun *ia* (he); *tooboo*, caused by, or which has sprung from; *he tow*, the war; *taitoogoo*, unceasing; *he tacoto*, the chief lying prostrate

[A] [See 2: Mariner, category 116, pp. 397-400 --Analyst]

192 (metaphorically, dead); *gi malái*, in the malai or place where his grave was; i. e. the destruction (which) has been caused by the war unceasing
634 (of) the prostrate chief (now) in the malai.

16. CO LOLOTONGA ENI; *lolotonga*, period, duration; *eni*, this; i. e.
537 now is the time.

17. GOOA FY-FY BEA-HA? *Gooa*, the sign of the present tense used for the past; *fy-fy*, to keep doing, to be incessantly doing; *béa-há*, and what? *or*, and what is the result; i. e. we have been doing a great deal, (waging wars, &c.) and what good results from it?

18. TAHA HE FOO EGI MO TANGATA TOW GOOA TAW! *Taha*, one; *he foo egi*, the great chief; *mo tangata tow*, and warriors; *gooa taw*, is fallen; meaning (by antiphrasis), most of the great chiefs and warriors are fallen!

19. CO HE LOTO AHA'I? *Co he loto*, it is the disposition or wish; *ahái*, of whom? whose wish or intention is it? meaning, how could it be helped; it has happened in spite of our disposition to the contrary.

20. ILONGA BE TANGA'TA: *ilonga*, a mark, sign, or character; *bé*, only; *tangata*, (of) a man, (the wisdom of a man); i. e. it is a manly or noble characteristic.

21. HE MEA COIA TAI LOW-NO'A: *he mea*, (it is) a thing; *coia*, truly; *tai low-noa*, not at all foolish; meaning, (by antiphrasis), it is a thing exceedingly foolish.

22. TOONGA MEA; *toonga*, a sign of the plural number of animate beings; *mea*, things, affairs; *toonga mea*, is used idiomatically to express persons, people.

23. O'OOA NA MO MANATOO GI HE TOW; *óooa*, desist: *na*, in case that; *mo manatoo*, you (are) thinking; *gi he tow*, about war; i. e. in case that, *or* if your thoughts are bent upon war; desist, or give up those thoughts.

24. OFA-BE; Oh that; would to God; let but: a contraction for *ofa-be ho egi*; which is an idiom of speech praying the gods to shew so much love or mercy as to permit that, &c.

25. LAHI LE'VA HE TOW GNO'OOE, TATTO'W-BE MO IA HE TOW TOA: *lahi leva*, great accordingly; *he tow gnóooe*, our agricultural works; *tattów-be*, in like manner; *mo ia*, with it; *he tow toa*, our bravery; meaning, as the cultivation of our land becomes improved, our bravery in like proportion will become greater, as we shall have something worth fighting for.

26. COE LEO MOO'NI IA; *coe leo*, the guarding; *mooni*, true; *ia*, that: that is the true guarding (*he tow fonnooa*, of our land,) alluding to the above method, cultivating it.

27. O'OOA CHI NA MO BEHE HE MO LOTO; *óooa*, desist; *chi*, a little; *na mo behe*, in case you say; *he mo loto*, in your minds. In case you say in your minds (so and so), desist a little from so saying; meaning (by antiphrasis), desist wholly or entirely from saying, &c.

28. MO MANATOO, CA LE'A ATOO LEVA AU, COE 'FUCCA-ONGO ATOO IA, HE LOTO A TOE OOMOO, MO AFOO, &c.; *mo manatoo*, recollect ye; *ca lea*, whilst speak; *atoo leva au*, to you accordingly I; *coe fucca-ongo* is the echoing; *atoo*, to you; *ia*, it; *he loto*, (of) the minds; *a Toe Oomoo, mo Afoo*, &c., of Toe Oomoo and Afoo, &c. Recollect, whilst I speak to you, my voice only echoes to your ears the sentiments of Toe Oomoo, and Ooloo

Valoo, and Afoo, and Fotoo, and Alo, and all the chiefs and mataboofes of 192
Vavaoo. 634

29. FILI-FILI HE MO MANACO; *fili-fili*, choose; *he mo manaco*, your 537
wish; i. e. take your choice.

In Finow's speech, it will be observed, that the particle *ne* is occasionally attached to the ends of words for the sake of euphony, but this has been noticed before, (9).

The dialogue that immediately follows serves to show a few of the more 521
colloquial phrases. It is the substance of an actual conversation at Vavaoo,
between two young chiefs, one of whom has just arrived from Hapai. The 192
other pieces of composition are what have already been given in the English, in the body of the work, and may be referred to, to assist the sense: the small numbers refer to the rules and idioms which have just been given. The words in the Tonga part that are put in Italics are either mere expletives, or else cannot be expressed in English without sounding so uncouthly as to darken the sense. The English words in parentheses are such as are not expressed in Tonga.

Malo felów my.	(11) Welcome (your) voyage hither.
Malo nofo mo ho egi.	Well done (your) remaining with your chiefs.
Na ger how anifé me Hapái?	Did you come when from Hapai?
Gooa bo ooa *he* mow how; na mow mohe anibó gi Motoo.	Are days two (since) our coming*: we slept last night at Motoo.
Coe vaca guabolo he vaca?	Is the canoe swift, your canoe?
Seoóke! cóia be taha gooa guabolo he felów Hapai.	Eh! it's (the) only one is swift (13) (in) the fleet of Hapai.
Low gita coe vaca lahi a Toobó Toa gooa guabolo be taha.	Think I the canoe large of Toobo Toa is swift (the) only one.
O'ooa! co mow vaca ia.	Hold! is our canoe that.
Iō! cohai fooa *he* mo cow-vaca.	Ah indeed! who all (7) your crew?
Coe mataboole co Mooala, bea mo Afoo, mo cow-tangata a Voogi.	The mataboole Mooala, also and Afoo, and the suite of Voogi.
Cohái he cow-fafine gooa how?	Who the females (that) are come?
Coe fafine co Atoo, bea mo Latoo Lyfotoo Ica, mo—.	The woman Atoo, also and Latoo Lyfótoo Ica, and—
Seoóke! aena be óōōéfooa he mo cow-fafine: nai how ia coihá? low-gita gooa lata be ia gi Hapai.	Ah! she only (is) beautiful (among) (7) your women: has she come for what? I think is (1) contented only she with Hapai.
Co bo mōóni! coe fonnooa be gooa	True! (14) is the *land* only con-

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* *Our coming*, here means beginning to come or setting off from Hapai.

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hlata ia, ca iky' tegger iloe goua mamana gi he tamachi co Papani.	tents her, for not (I) shall you know (she) is enamoured with the young man Papani.
Ne-ne enne how! hamoochia he tama. Io! cohái mo ia.	No wonder her coming! (how I) envy the youth! well! who with her?
Coe fafine co Paloo, bea mo fafine Tonga co Fekika.	The woman Paloo, also and the Tonga woman Fekika.
Coe fafine Tonga! na mo gi Tonga.	The Tonga woman! have been you at Tonga?
Na mow gi-ai; co gimówtóloo na capachia he colo co Nookoo Nookoo.	We have been there; (they were) ourselves (who) did besiege the fortress (of) Nookoo Nookoo.
Nai toca lahi *he* mo cow-tow? cohai mo gimótóloo.	Was it a body large (?) your army? who (were) with you.
Co gimówtóloo be, bea moe cow-tangata a Ata me Hihifo.	(There were) we only, also and the adherents of Ata from Hihifo.
Cohái fooa gooa cafo?	Who all are wounded?
Gooa toca lahi *he* mow cafo; coe toonga jiena fa fanna he colo: gooa mate he tangata co Falo, bea mo Boboto; be gooa cafo covi he tama co Powfooó, bea Panafi.	Are persons many, our wounded: the men (were) clever (at the) bow, (of) the fortress: are killed, the man Falo, also and Boboto; and are wounded badly the youth Powfooó, also Panafi.
Seooké! mow-mow he toonga tangata toa.	Alas! destroyed are (many) brave men.
Co ho möóni! *gooa* mow nofo manatoo be giate ginówtóloo.	True! we remain regretting only towards them.
Coe fafine me-fe, he fafine na ger low my.	The woman from where; the woman you spoke to me (about).
He fafine co Fekika?	The woman Fekika?
Cóiabé.	The same.
Coe fafine me Mafanga; iky' tegger manatoo he fafine mattahooa gi he abi a Motoo Lalo? nai taggi mama be bo na tow mohe gi-ai.	The woman from Mafanga: not shall (I) you remember the woman beautiful at the house of Motoo Lalo? she held the light, the night we slept there.
Nai tamachi he fafine cóia!	Was a child the woman that!
Nai ge tamachi, lolutonga ho nofo gi Tonga, be gooa foo loa ho nofo gi Vavaoo.	She was yet a child, during your stay at Tonga, and is (now) very long your residence at Vavaoo.
Coe tama ahái he fafine cóia?	The child whose, the woman that?
Coe tama he mataboole *co* Fotoo.	Is the child (of) the mataboole Fotoo.
Coe low, gooa toa obito ia.	They say, is brave exceedingly he.
Coe möóni! nai toloo enge cafo he tow tow gi Nookoo Nookoo.	It is true! he had three his wounds (in) our battle at Nookoo Nookoo.

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Te mo wo afé gi Hapai?	Shall you go when to Hapai? 521
Iky' teoo iloa: coe low, te mow tatali heni bo valoo bea ongofooloo.	Not shall I know (1): they say shall we remain here eight or ten days. 192
E'ooa-ger ger aloo teoo atoo be mea ma éooco fae gi-ai.	When you are about to go, I will give (to you) some things for my mother there.
Gooa lillé.	Very well!
Tow wo gi he cava gi lutoá?	Let us go to the cava within the fencing.
Io, tow wo.	Yes, let us go.

The following is the story of Tangaloa and his two sons, related p. 115, of this volume. The sentences are here put into paragraphs, the better to assist the eye in distinguishing the English for each principal word. 773 539

Tomooa caky he fonnooa.	*First peopling the land.*
Coe botooa co Tangaloa, mo enne foha toca* ooa na now nofo gi Bolotoo.	The god Tangaloa, and his sons two, did they dwell at Bolotoo.
Now nofo-nofo bea low leva Tangaloa gi enne foha toca-ooa,	They (had) dwelt (a long time) when spoke accordingly Tangaloa to his sons two,
Aloo ginóooa mo ho ohana, mo nonofo gi mama gi Tonga.	Go both, with your wives, and dwell in the world at Tonga.
"Vahe ooa he fonnooa, be mo nonofo gehe-gehe:" now aloo leva.	"Divide (into) two the land, and you dwell separately:" they went accordingly.
He hingoa he jiena lahi co Toobó; he hingoa he jiena chi, co Vaca Aców-ooli.	The name (of) the person large; (i. e. the elder) (was) Toboo; the name (of) the person little; (i. e. the younger) (was) Vaca Acowooli.
Coe tama boto obito; co ia na tomooa gnahi he togi, moe cuola, moe papalangi, moe jiawta.	Was the young man (the latter) wise exceedingly; was he did first make axes, and the beads, and the papalangi (cloth), and the looking-glass.
Coe tama, fy gehe obito, co Toobó; fucca bico-bico.	The young man did differently very, (viz.) Toobo; (he was) lazy.
Na noto eva-eva beia, moe mohe, moe manuco obito he gnáooe enne towgete.	Remained walking about only he; and sleeping, and envying exceedingly the works (of) his elder brother.
Fioo *he* cawle enne mea, manatoo	Tired (of) begging his things, (he)

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* Toca is the sign of the plural number of intelligent beings. See Nouns.

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ger támatea, mo toi-toi ger féia enne covi.	bethought himself to kill him, and concealed (himself) to effect his evil (purpose).
Feccatagi leva he eva enne tehina, téla leva ger mate.	Met (he) accordingly the walking, his brother, (and) struck-he (him) accordingly to death.
Lolotonga *he* how now tammy' me Bolotoo moe foo ita obito,	At that time coming their father from Bolotoo with great anger exceeding,
Fehooi leva ia, Cochá na ger tamate ho tehina? iky tegger gnáooe coy ángecó ia? wi! moe covi! flamo-aloo!	Asked then he, Why have you killed your brother? not could you work (3) like him? fye! and wicked! begone!
Talangi gi he cow-mea a Vaca Aców ooli: talangi ger now how giheni.	Tell to the family of Vaca Acowooli: tell (them) that they come hither.
Now how leva, bea fecúw giate ginówtóloo leva Tangaloa:	They came accordingly, when commanded to them thus Tangaloa:
Mo wo toho vaca gi tahi; mo felów gi tocalów gi he fonnooa lahi gi-ai, mo nonofo ai:	You go (and) launch canoes to sea; and sail to the east, to (the) land great there, and dwell there.
Be mo gili tea ange-be-co mo loto, coe loto lillé:	And your skin (be it) white just like your mind, it is a mind good.
Te mo boto, guahi togi, moe coloa fooli-be, be mo vaca lahi.	Shall you (be) wise, making axes, and riches all-whatsoever, and also canoes large.
Cowca aloo au talangi gi he matangi ger how me mo fonnooa gi Tonga.	In the mean time, go I (to) tell to the wind that (it) come from your land to Tonga.
Iky' chi te now felów giate gimótóloo moe now vaca covi.	(But) not little, (i. e. not all) shall they sail to you with their canoes bad.
Lea-angi leva Tangaloa gi he towgete, tegger ooli-ooli *coy*, co mo loto covi; be ger sese.	Spoke thus Tangaloa to the elder brother, shall you (be) black, as your mind (is) bad; and you (shall be) destitute.
Iky' obito tegger mea lillé, iky' tegger aloo gi he fonnooa ho tehina; fefe tegger aloo ai, moe mo vaca covi?	Not much shall you (have) things good; not shall you go to the land (of) your brother; how can you go there with your canoes bad?
Co ho tehina be tenne how gi Tonga fúccatów mo gimótóloo.	Your brother only shall come to Tonga to trade with you.

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The following is the song of which the translation was given in the first volume, p. 293. it belongs to the Nuha mode of composition. (See chap. 23. of this vol.)

Mow nofo-nofo talanóa gia Vavaoo	We remained talking about Va-

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Tooa Licoo bea bebe my he toonga fafine.	vaoo Tooa Licoo, when said to us the women, 533
Tow aloo fononga gi Licoo ger mamata he hifo he láä: tow fonongo gi he mhboo he manoo mo he tangi he loobe.	Let us go (a) walk to Licoo, that (we may) behold the going down (of) the sun: we (will) listen to the singing (of) the birds, and the lamentations (of) the wood-pigeon. 539
Tow toli *he* cacala gi he hifōánga gi Matawto.	We (will) gather flowers near the precipice at Matawto.
Tow nofo-nofo bea tow toofa he tatali omy' me Licoo One.	We (will) remain, and we (will) share out the provisions brought us from Licoo One.
Tow cowcow gi tahi, bea tow lanoo gi he Vaoo Aca mo tow taky' *he* fango nanamoo: tow tooi cacala, mo tow fi he chi *he* tow toli me Matawto.	We (will) bathe in the sea, and we (will) rinse in the Vaoo Aca, and we (will) anoint (with) oil sweet-scented: we (will) string flowers, and we (will) plait the *chi* (which) we (have) plucked from Matawto.
Ca tooange gitówtóloo gi he hifoanga gi Ana Manoo, tow jio hifo mo tal-manava[*] gi he mamaoo he tahi gi-lalo.	Whilst (are) standing we upon the precipice at Ana Manoo, we (will) look down without breath, in the distance (upon) the sea below.
Gooa tow loto manatoo, he foo matangi *gooa* mabooange my me he foo toa gi toogoo oota gi tafanga-fanga.	As our minds (are) reflecting, the great wind whistles towards us from the great (lofty) Toa-trees in the inland upon the plains.
Gooa te loto lahi[†] he mamata he gnaloo gi-lalo, footeange noa-ai-he ger lyigi he macca fefeca.	Is (to) me (the) mind large, beholding the surf below, endeavouring in vain to tear away the rocks firm.
Ha mea coia covi he tow nofone (9) gi he nofo giate ginowtoloo gi Mooa.	The thing that bad (by periph. *good*, viz.) the our state (i. e. thus employed) to (i. e. compared with) the state among those at the Mooa[‡].
Gooa ifi-afi, tow aloo gi Mooa: fonongo! gooa ongo my he langi: gooa now aco he bo-oola ger fy abó gi he Malái gi Tanea?	(It) is evening, (let) us go to (the) Mooa: hark! there sounds to me the band of singers: are they practising a *bo-oola* to perform to-night at the Malai at Tanea?
Tow aloo gi-ai.	Let us go there.
Iky' te tow manatoo gi he tow oo-	Not shall we think (by periph. we

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[*] Tal-manava; breathless, meaning with wonder and astonishment.

[†] Loto lahi, means here, a mind elevated with the sublime.

[‡] To render this into more intelligible English, we may express it thus: "Our state when thus employed will be indeed happy in comparison with the state of those engaged in the common affairs of life."

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533 539 looagi nofo, lolotonga gooa tegichi lyigi he tow, he tow fonnooa.	shall deeply think) to our former state (of affairs), whilst not yet (had) torn the war our land.
Olaooé! coe mea fucca-manavahé co he tow: vackyange gooa váooa he fonnooa bea gooa mate covi he toonga tangata.	Alas! (it) is a thing terrible, the war; behold is bushy (over-grown with weeds and bushes) the land, and are dead sadly many men.
Gooa nofo noa ai-be ho-egi: iky' te now fa tango toca-taha-be he mahina gi *he* now feaooagi.	Are remaining unsettled there our chiefs: not shall they much wander singly (by) the moonlight to their mistresses.
O'ooa-na tow manatoo-natoo: co-he-lotu gooa tow he tow fonnooa.	Desist us reflecting: how can it be helped is (at) war our land!
Co he fonnooa co Fiji nai omy' be tow gi *he* tow fonnooa co Tonga, bea gooa tow tooboo leva ange-co ginów-tóloo.	The land (of) Fiji has brought the war to our land (of) Tonga, and (as) it is, let us act [accordingly like them: (i. e. like the Fiji people).
O'ooa na tow manatoo-natoo, tow mate abé abongi-bongi.	Desist us (being) melancholy (i. e. let us be merry), we (shall be) dead perhaps to-morrow.
Tow vala he chi-coola bea tow nawagi he tapa he gnatoo, tow y he fow he tow tooi jiale, bea tow cahooa he hooni ger fucca-háänge tow gnano-gnano.	Let us dress (with) the chicoola, and let us bind our waists with tapa (of) the gnatoo: we (will) put on the head-dress (made of) our strung jiale-flowers; and (put on) our necklaces (of) the hooni-flower to shew off our sun-coloured skins*.
Fonongo-ange he mavava he toonga ky fonnooa.	Listen to the applauses (of) the multitude: (i. e. mark how they praise us).
Gooa hili he oola; be gooa toofa he genanga he tow catoonnga; tow aloo abongi-bongi gi mooa.	Now is ended the *oola*; and (they) are distributing the materials (of) our feast: let us go to-morrow to the mooa.
Iky *he* holi-my he toonga tangata cawleange tow twinga cacala, bea beheange he now laboo my.	Not (are) eager towards us (meaning, are very eager) the (young) men begging our wreaths (of) flowers, and thus their flattery towards us.
" He-mea-coin tai óĕóĕfooa he tow toonga fafine me Licoo, iky' he lillé	They (are) not beautiful, our (young) women (coming) from Li-

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[142 827] * On being exposed a little while to the sun, their skins, particularly of women and children, and others not much subjected to the heat, become suffused with a reddish tint, which, together with the soft natural brown, is greatly admired.

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he now gili gnagnano: gooa tattów he now nanamoo mo he hifoanga gi Mataloco mo Vyboos, gooa te holi ger aloo gi Licoo, tow aloo gitówtóloo abongi-bongi."	coo*, not good their skins sun-coloured; is to be compared their fragrance, with the precipice at Mataloco, and Vy-booa: I am anxious tó go to Licoo: let us go (we) ourselves to-morrow.

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The following is the speech which Finow the Second made to the chiefs and warriors of Vavaoo on his coming into power; it may be considered the best piece of Tonga composition: the English of it has been already given. See Vol. I. p. 397. 537 634 539

Mo fonongo my gimótóloo, Ho-Egi, mo Tangata tow!	Ye, listen to me, chiefs and warriors!
Capów gooa ai taha giate gimótóloo gooa tai-lata *he* tow nofone (9) co lolotonga eni (16) ger aloo gi Hapai;	If be there one among you is discontented (with) our state (of affairs) now is the time to go to Hapai;
Ca iky' obito teoo toogoo *he* taha ger nofo gi Hafooloo How mo enne loto tai-lata mo fēálooági.	For not at all will I permit one to remain at Hafooloo How with his mind discontented and wandering.
Na mamafa ecoo loto *he* mamata he foo mow-mow nai tooboo he tow taitoogoo he tacoto gi Malai (15).	Has been heavy my mind, beholding the great destruction has caused the war unceasing (of) the prostrate chief in the Malai.
Gooa fy-fy bea-ha? gooa tai-caky' gooa vaooa he fonnooa, be gooa iky' taha ger enne guóooë; cani tow nofo lillé, nai caky' y-be.	We have been doing much, and what is the consequence? (17) is unpeopled and overrun with weeds the land, and (there) is not one to its culture; if we (had) remained peaceful, it (would) have been populous still.
Taha he foo Egi mo tangata-tow gooa taw! mo tow nofo fuccataha mo he tooa; co loto ahái?	One the great chief and warrior is fallen! (i. e. many, 18) and we remain associated with the *tooas*; how can it be helped? (19).
Gooa tow loto-vale! low-gita gooa ge chi he tow möoóine (9)	Are we mad! I think is yet little (i. e. already too short) our lives.
Ilonga be tangata bea nofo ia ger fucca-manaco, mo fucca-lata, enne nofone (9).	It is a manly characteristic (20) when remains be (i. e. a man) to be fond (of) and contented (with) his station (place).
He mea cóia tai low-noa ger fuccanónó be mea gooa tegichi lolou-ango!	It is a thing truly not foolish (i. e. very foolish, 21) to shorten the things (which are not yet long (enough).
Cohái giate gitówtáloo tenne be-he	Who among you shall say (in) his

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* (By periphrasis) our young women from Licoo are exceedingly beautiful, the complexion of their skins is very good, &c.

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537 enne loto "goos te fia mate—goos te fioo *he* mööói."	mind "I desire death—I am weary (of) life."
634 Vacky'-my! na iky' tow fy gitówtóloo 539 ange-co he toonga-mea (22) loto-noa?	Behold! have not we acted like people foolish-minded?
Na tow goomi *he* mea, goos faoo fooa-be he tow mea mööni.	We have been seeking things (which) deprive (us) altogether (of) our true things (i. e. things really useful).
Iky' teoo behe-atoo giate gimótóloo, óooa-na mo manatoo gi he tow (23).	Nor will I say to you, give up your thoughts of fighting;
Ofa be (24) *ger* matta-tow my he fonnooa, bea how nihi ger vete he tow abi, tow fucca-ha-angi giate ginówtóloo, ca lahi leva he tow gnóooē, tattów-be mo ia he tow toa:	Let but the front of war (approach) towards our land, and come any (force) to plunder our homes, we (will) make-shew-forth to them (that) whilst great accordingly our agricultural works, in like manner with it our bravery (25).
Tow fy be leva gitówtóloo he gnóooe, coe leo mööni ia (26) he tow fonnooa.	Let us do accordingly, ourselves, the agriculture (for) that is truly guarding our land.
Gooa tow holi gi he fonnooa gehe co-oomá?	We are anxious towards a land different, wherefore? (i. e. why should we be anxious for an increase of territory?)
Gooa lahiánge-fow he fonnooa coeni ger fafanga gitówtóloo; iky'-chi te tow fa gena enne tow.	Is sufficiently great the land this for supplying food (to) us: not little (not at all) shall we be able to devour its produce.
Neoo iky̑' abé lea-atoo fucca-loto-boto; coe cow-motooa gooa nofo-my, gooa te hoo-ange giate ginówtóloo ger tala-my, capów te hala:	I have not, perhaps, spoken to you wisely; the elders (i. e. the mataboolès) are sitting near me; I entreat to them that (they) tell me if I (am) wrong.
Gooa te ge tamachí, gooa te ilaw iky' teoo boto he boole capów nái fucca-taha acoo loto, mo he loto he tacótone ger fy-teliha toca-taha be, iky' ger ongo gi he now lea:	I am yet a youth, I know, not should I be wise (in) governing if were alike, my mind and the mind (of) the prostrate (dead) chief, to act optionally, of one's own accord, not to listen to their discourse:
Fucca-fetai mo gimótóloo he ofa, bea-mo he nofo-mow giate ia.	(My) thanks for your love, and also fidelity towards him.
Co Finow Fiji mo he cow-mataboole gooa nofo-my, now ilaw-be ginówtóloo éoocoo fa fucca-fehooi gi he lillé he tow nofóre (9).	Finow Fiji and the mataboolès are present, they know my frequent inquiries concerning (the) good (of) our government.
O'ooa chi na (27) mo behe he mo	Do not say in your minds, "truly

loto,—" io, co tow fonongo gi he lownoa he tamachi coehá?"	(do) we listen to the silly talk (of) a boy wherefore?" 537
Mo manatoo ca lea atoo leva au, co he fucca-ongo atoo ia he loto a Toi Oomoo, mo Ooloovaloo mo Afoo, mo Fotoo, mo Alo, bea mo fooli-be he cow-Ho-egi mo he mataboole *he* Vavaoone (28).	Recollect ye, whilst speak to you 634 therefore I, it is the echoing of the 539 mind of Toi Oomoo, and Ooloovaloo and Afoo, and Fotoo and Alo, also and all the chiefs and the matabooles (of) Vavaoo.
Mo fonongo my! cow fucca-manatoo-atoo giate gimótóloo; capów gooa ai nihi gooa fonnooa gehe, be gooa ai nihi gooa tai-lata ger nofo fucca-behene (9) co lolotonga-be coeni teoo atoo giate gimótóloo ger aloo, ca, hili leva coeni, iky' chi te tow felówági mo Hapai;	Listen ye to me! I remind ye, (that) if there any-one is (of) another land, and there any-one is discontented (with) remaining in this way, this is the only opportunity I will give to you to depart; for, let-pass accordingly this (occasion), not little (i. e. not at all) shall we communicate with Hapai;
Fili-fili leva he mo nofoanga co Fiji e, co Hamoa e, co Tonga e, co Hapai e, co Fotoona mo Lotooma e.	Choose then your dwelling-places; is Fiji there, is Hamoa there, is Tonga there, is Hapai there, is Fotoona and Lotooma there.
Ilonga-be mea gooa loto-fucca-taha ger manaco *he* nofo he lillé tai-toogoo, —ginówtóloo-be te now nofo- gi Hafooloo How.	In particular those having minds unanimous, that they love remaining (in) the peace unceasing, they only, shall they remain at Hafooloo How.
Iky'-chi teoo bebe ger lolomi he toa he taha loto-tow.	Not at all will I suppress the bravery (of) one warlike mind.
Vacky'-ange! he fonnooa co Tonga bea mo Fiji gooa nofo tow *be*, mo fili-fili he mo manaco ger alou gi he taha, ger fy ai he mo toa.	Behold! the land of Tonga and of Fiji are remaining (at) war: choose ye your wish to go to the one, to perform there your bravery.
Mo too! taggi-taha-be aloo gi enne abi, bea mo manatoo gi he aloo he vaca he bongi-bougi gi Hapai.	Arise! each one go to his home also and reflect upon the departure (of) the canoes to-morrow to Hapai.

These, it is presumed, will be found sufficient to give the reader a just idea 197 of the nature and genius of the Tonga language; and will sufficiently enable him to compare it with others, to which it may be supposed to have some affinity; as the Malay, for instance, or hereafter, perhaps, with those of the Fiji, the Sandwich, and the Society islands; of each of which places we ought, in a few years, to have some better account than we have hitherto had; for there are English and American people who have been resident at those several clusters of islands for a number of years; and, of course, ought to be perfectly acquainted with the customs, and tolerably well versed in their language. There is no doubt but that the farther inquiry is carried into the history of the South Seas, the more clearly it will appear that a very strong relationship exists between the natives of the different islands, notwithstanding the distance of their geographical situations. Affinities be- [114]

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197 tween their several languages have been already shewn by Cook and other navigators, but under a very disadvantageous circumstance, the want of a free
114 communication of ideas; in consequence of which, many wrong words have been given; thus, *lille* is the Tonga word for *good*, but Cook gives *my fogge* (my foki), which means, *give it me if you please*: for a bead he gives, *attahoa*, which should be *cahooa*: he gives *kooma* (co-ooma) for the burnt circular marks in the skin; but this word means *why? for what?* whilst the proper word for those marks is *lafa*. For *to sneeze*, he gives *efango* (fafango), signifying, to *blow* the nose; the word for sneezing being *mafatooa*: for the head, *ooloo pokko* (oolooboco), which means the skull: for the number 100,000, he gives *laoo noa (low-noa)*, which literally means nonsense, or foolish discourse! From at least fifty to a hundred other instances of this, out of the same vocabulary, might be quoted; and the same with Labillardiere's Vocabulary, of which indeed we have already noticed a few remarkable instances.

With respect to the Malayan language, Mr. Mariner has, with great dili-
197 gence and attention, looked over the whole of the English part of Marsden's Malayan Dictionary, and has selected the following list of above sixty words,
104 which bear a considerable resemblance to the corresponding Tonga words. It is here very worthy of remark, that those Tonga words which contain the sound of the letter *f* have in its place the letter *p* or *b* in the Malayan: and the above author notices in his preface to the same excellent work, that the Malays not having the sound *f* in their own language, generally substitute *p* for it in those adopted Arabic words where it occurs*.

TONGA.	MALAYAN.	ENGLISH.
ica	ikan	fish
nima	lima	five

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* The transition from the *f* to the *p* is perhaps more natural than may at first sight appear. Some nations confound the *f* with the *v*; others the *v* with the *b*, and others again the *b* with the *p*. The Germans make little or no distinction between the sounds of *f* and *v*; the Spaniards have an intermediate sound of *v* and *b*, and the Tonga people of *b* and *p*. The word for land or country is sounded by the Tonga people *fonnooa*; the word for the same idea among some of the Fiji people is *vonnooa*, whilst others of the same nation pronounce the first letter like the Spanish sound between *v* and *b*, and others again distinctly call it *bonnooa*, from which the transition to *ponnooa* would evidently be very easy. In searching for analogies between the languages of the South Pacific Ocean, as they regard each other, and as they may have a relation to those of the Asiatic nations, it seems necessary to pay particular attention not only to the mutations of sound above noticed, but also to those between the *l* and *r*, the *h* and *s*, the hard *g*, *k*, and *t*, and probably some others: without such attention the eye and ear may be easily deceived, and
[123] overlook some very strong coincidences. My authority for the Fiji pronunciation above given, is Jeremiah Higgins, who was at those islands thirteen weeks.

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THE TONGA LANGUAGE.

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TONGA.	MALAYAN.	ENGLISH.
lango	langau	a fly, (the insect)
lae	dahi	forehead
fooa	buah	fruit
matangi	angin	wind
matta kikila	mata bilas	goggle-eyed
fooloo	bulu	hair of the body; down
fooloo fooloo	ber bulu	hairy
ooloo	ulu	the head
toonga	tangga	ladder
ate	ati	liver
gootoo	kutu	louse
hoohoo	susu	milk; also the breast
mala	mara	misfortune
paloo	palu	to mix
namoo	niamok	mosquito
matta he hoohoo	mata susu	the nipple of the breast
mutooa	tuah	old
tae	tai	ordure
fili	pilih	to choose
oofi	ubi	yams
tooboo	tumbuh	to spring or grow up, as plants
fooloo-fooloo	ber bulu	shaggy, hairy
ma	malu	shame-faced
lélle	lari	to run
motooa	tuah	aged, ancient
efoo	abu	ashes
toola	sulah	bald
aloo!	ka-luar	begone!
matta	mata	the blade of a knife, or edge of any thing
guighila	niala	to blaze
matta gnila	mata nila	blear-eyed
ila	chela	a mole in the skin
acow-fanna	panah	a bow
low-papa	papan	a board
ooa	dua	two
mamma	mamah	to chew
fili	pilih	to choose, to select
fonnooa	benua	land or country
tangi	tangis	to weep, to shed tears
mate	mati	dead
toolli	tuli	deaf
gelo	gali	to dig
matta	mata	the eye
mooi	muda	young
áfi	api	fire

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A GRAMMAR OF THE TONGA LANGUAGE.

	TONGA.	MALAYAN.	ENGLISH.
197	langi	langit	the sky
	towfa	tufan	a gale of wind
104	telinga	telinga	the ear: the handle of a vessel
	ia	iya	he, she, it
	mafánna	pānas	hot, (glowing)
	acow	kayu	timber, wood
	ongofooloo	sa-puluh	ten
	oóafooloo	dūa-pūluh	twenty
	tow	taun	year, season

The following are nearly alike in sound, but have some little shade of difference in their meaning.

TONGA.	MALAYAN.
Toonoo; to roast.	Tunu; to burn.
Low papa; a board.	Loh papan; a copy-book or table.
Fooloo he matta; the eye-brow.	Bulu mata; eye-lashes.
Acoo; the poss. pron. *mine.*	Aku; I.
Mamáta; to inspect, to view.	Mata-mata; an inspector.
Tacábe; poor, friendless.	Ter-chabe; ragged.
Boto; wise.	Budi; wisdom.
Cata; to laugh.	Kata; to speak.
Boto-boto; round.	Bontar; around.

104 With regard to the following Vocabulary of the Tonga language, the reader is requested to observe, that there is at the end of the second part a list of those words which have been discovered to be omitted in the body of it; and that the greater part of those English words which he does not find, and whose synonimes neither are to be found, may be presumed to be such as there is no Tonga for, and which necessarily constitute a very numerous class.

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A VOCABULARY, TONGA AND ENGLISH.

*** *For the Rules of Pronunciation see the Grammar.*

A. A fence.

A. Of or belonging to, (used only before proper names of persons and places,) as Finow's speech, *coe molanga a Finow.*

A'ă. To awake.

A'anga. Pincers or forceps of any kind.

——— A spider.

Abé. Perhaps, likely.

Abi. Habitation; home.

Abó. To-night.

Abongi-bongi. To-morrow.

Aca. A root.

—. To kick; a kick.

Achi. Through; bored through; to pierce through.

Aco. To inculcate; to teach; also to learn.

Acoo. My own: in composition it can only follow *my*, to give me, as *my ia ma acoo*, give it me, or literally, give it for my own.

Aców. Wood; any sort of club. *Foo aców*, a tree or plant.

Aców-awia. A particular kind of spear.

Aców-fanna. A bow.

Aców-fanna-tangata. A war-bow.

Aców-fanna-gooná; a sporting bow.

Aców-vaoo. A particular kind of spear.

Acóy. You: this word is used only when it is the subject of the verb, or in answer to the question who?

A-éna. The relative pronoun, *that*: it is more usual, however, to say, co-ena.

A-éni. The relative pronoun, *this*: it is more usual, however, to say co-eni.

Afă. A hurricane, a storm; boisterous weather.

A'fe. A thousand.

Afè. When (used only in a future sense.)

Afe-nima; see *Afi-nima*.

Afi. Fire.

Afĭ. To open by separation of parts, as the mouth, the hand, &c.

Afi-nima. The palm of the hand.

Afi-vāē. The sole of the foot.

Ahái? Who.

Ahi. Sandal wood.

Ahi-ahi. To try, essay, endeavour, strive; an essay or endeavour.

Aho. Day-light; a day; the day-time; by day: *he aho coéni*; to-day.

A'hoángebé. Daily.

Aho-be. Daily.

Ahoo. Smoke of burning bodies; soot.

A'hoóia. Sooted; smeared with soot; browned with smoke.

Ai. There, in that place, (*gi-ai* is the more proper word.)

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104 Aia. The pronoun, *he*, used only after the verb, or in answer to the question who? also the possessive pronoun, *his*.

Ala. Applicable, fit, suitable.

Ala. A term of appeal to draw attention, mostly used by children; a term of solicitation.

Alanga. A haunch; a limb.

Ali. Bald. A term applied only to the parts of generation.

Alo. The suet of a hog; also the circular piece cut out round the navel of the hog, to embowel it: this piece is prepared in a particular way and eaten.

Alo. To hunt; to paddle in a canoe.

Alo-alo. To fan.

Alofia. A volcano.

Aloo To go, to depart: get along! begone!

——. The gait or walk of a person.

Alooá. To persist in motion; to go on.

Alooanga. The footsteps of man, or any animal; the track left by any thing moving.

Alooangi. To proceed, (as to locomotion,) progression.

Aloo-hage. To ascend.

Aloo-hifo. To descend, to alight.

Aloonga. High, lofty.

———. A pillow; any thing to rest the head on.

Amo. To carry on a stick between two men's shoulders, one following the other: the stick so used is also called *amo:* if a man singly carries any thing upon a stick across his shoulders, it is called, *amo ſucca tefoon*

Amoochi. To snatch, to pluck forcibly.

Amoochia. See *Hamoochia*.

Ana. A cavern; the cabin of a ship.

——. His own: it can only be used in composition with *angi*, to give to him, as *angi ia ma ano*, give it to him, or literally, give it for his own.

Auga. A shark.

——. Place or situation of any thing.

——. The disposition or temper of the mind.

Anga covi. Bad disposition; ill-natured; disobliging.

Anga lillé. Good disposition; good-natured; obliging; charitable.

Anga. Habit, custom, knack.

Anga-bé. Custom; habit; peculiarity: quality or property.

Ange. Against, leaning against.

——. Alike, similar to each other: a frequent sign of the adverb: also, a sign of the comparative degree.

Ange-bé. Like to, (one *thing* being compared with another; see *ange-co*,) just like.

Ange-co. As, alike, (one *action* being compared with another.)

Angi. To give: but used only when the third person follows the verb, as give him, give them. When the first person follows the verb, as give me, *my* is used instead of *angi;* and when the second person follows, as I'll give you, *atoo* is used. See the verb *to give* in the other part of the vocabulary.

——. Towards; but like the above, can only be used when it has a relation to the third person, as, *aloo angi*, go towards him. See *towards* in the other part of the vocabulary.

Aniafi. Yesterday.

A'nibó. Yester-night.

Anifé. When, (used only in a past sense.)

Aniny'. Just now; some little time ago.

Aniwiha. The day after to-morrow.

Ano. A lake; a marsh; a bog.

Anoo. Saliva: to spit; also, to ford or wade.

Anoo-anoo. To puddle in the water, to dabble.

Any'. Presently, by-and-by.

Aoo. A cloud.

A'oochi. The buttocks: the more proper word is *oochi*.

A'oochia. To grow cloudy.

A'oonga. Of use; valuable; useful.

Api-api. Crowded; full: as a road crowded with men; a basket full of any thing.

Ata. Reflecting; shining; resplendent; to effect as a mirror; also, transparent.

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Atá. Wide; capacious.

Ate. The liver.

Ate-bili. The kidneys.

Ato. To roof; to thatch. Ato falle, roof of a house, to roof a house.

Atoo. To give; but used only when the second person follows. See *Angi*.

——. Towards; but used only when it has a relation to the second person, as, towards thee or you.

——. The fish called Bonito.

Au. The pronoun, I.

Ava. A cove, crevice, creek; a hole; a gap; a streight.

——. A fish resembling the mullet, peculiar to the salt water lakes of Namooca.

Ave. To take away; to deprive of.

——. To conduct.

Aw-i. An expression of pity; also of pain.

Awi-awi-fooa. Fair, beautiful.

Awla. Name of a certain kind of tree of which spears are made.

Awta. Raw, not cooked.

Awta-awta. Dirt; filth; refuse; sweepings.

Awty'. A certain preparation of food.

B.

Bawla. Matting made of the branches of the cocoa-nut tree, with which houses are thatched: *Bawla ato*, mats to thatch with. *Bawla fucca tefichi*, matting used to cover the ridge of a house.

Bawlo. The name of a certain shrub: *bawlo papalangi*; capsicum.

Be. Only; alone; solely; by oneself. Never otherwise than; e. g. *gooa nofo molohi-be ia he tow*, he is never otherwise than powerful or successful in war.

—. The conjunction, *and*, *also*.

—. The adverb, when.

Bea. The conjunction, or, also. Then; next after that.

Bea. A contraction of *be ia*, and he, or when he.

Bea-ba. And what? i. e. what is the result.

Beca-beca. The swallow, (a bird.)

Becoo. Blunt, not sharp; obtuse.

Becooange. Bluntly, obtusely.

Behe. So, in this manner; alike.

——. To signify, to give another to understand; to relate; to say; to resolve or determine: to show or exhibit.

Beito. A kitchen or place where cooking is carried on.

Bela: Purulence; corruption; pus; to suppurate.

Bela-bela-gnedji. Liable to be cut by shells in walking: the term is extended to other casualties; they say tama bela-bela-gnedji, a young man liable to accidents.

Bele. A favourite; a minion.

Beloo. Cups to drink out of, made of the banana leaf. *Beloo cava*, cava cups.

Bepe. Butterfly.

Bibico. Lazy; indolent; (contracted from *bico bico*); also obstinate.

Bibigi. A child, not more than two or three years old.

Bico. Crooked; curved; awry.

Bico-bico. Lazy; indolent; (v. *Bibico*) crooked.

Bico-bico-ange. Crookedly.

Bigi. To cement; to stick; to adhere.

Bigi-bigi. Adhesive; sizy; to stick.

Bihi. To splash.

Bihía. Contagious: *mahagi bihia*, contagion.

Bili. A species of lisard.

Bisi. This word has no particular meaning of itself, but with *low*, to speak, before it, thus, *lowbisi*, it means nonsensical discourse; tittle tattle: vide *low*.

Bito. Full; brimful; the navel.

Bo. A post; a pillar.

—. Day.

Boa. To relate; to say.

Bobói. A certain preparation of food. See the chapter on the Arts and Manufactures.

Boboola. A prisoner; a slave.

Boca. To castrate.

Bói, a preparation of food.

Bolata. The stem either of the banana or the plantain tree.

Bollotane. Britain.

Bolotoo. An imaginary island to the north-westward of Tonga, the residence of the immortal gods, and of the souls of deceased chiefs and mataboolea.

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104 **Bo-méé.** A night dance.

Bongi-bongi. To-morrow; to-morrow morning.

Booa. A kind of flower resembling the *Jiali*, but yellow.

Booaca. Swine; pork; pig, &c. (probably derived from the English *Pork*, or the Portuguese or Spanish.)

Booaca tangata. A boar, (literally a male swine.)

Booaca fafine. A sow, (literally a female swine.)

Boóboó. A gargle: to gargle.

Booboolta. Sultry; hot.

Booboola. To swell.

Booboonoo. To close; to shut; the lid of any thing.

Booge. To apprehend; to hold; to seize hold of; to arrest; also the little hillock or mound in which a yam is planted: those parts of a double canoe extending beyond the platform.

Booge-mow. To clinch.

Boogoo-boogoo. Squab; short and thick.

Booha. A box; a chest. *Booha ry*, a cask, a liquor-box.

Boohi. To blow any thing out of the mouth with force; also the name of the party that go out to distribute the bait for rats, which is done by blowing it forcibly out of their mouths.

Booi booi. A curtain; a screen.

Boola. To swell: *fucca boola matta*, to hector; to swagger; look big.

Boola-boola. A swelling.

Boole. To order or conduct; to give directions; to manage; to declaim.

Boole. A kind of spotted shell.

Boole-boole. Spotted; party-coloured.

Booló. Veiled; concealed; something thrown over the head and face; to veil; to mask.

Booló-booló. A mask; a veil for the head.

Boolóa. A mask.

Boolonga. Hat; cap.

Booloo. Gum; pitch, or any adhesive substance: the husk of the cocoa-nut.

Booloo-booloo. To draw up the dress so as to cover the shoulders; to shelter.

Booloohi. Sick; ill; sickness: only used when speaking of Tooitonga.

Boona. To fly; to vault; to jump high in the air. To rebound as an elastic body.

Boonó. To incline; to bend down; to droop; to stoop the body or head.

Bo-oola. A night dance.

Bo-ooli. Night; (from *bo*, day, and *ooli*, black.)

Bo-ooliange. Obscure; darkly; by night.

Boosi. A cat: (probably from the English word *pussy*.)

Boota. To bet; also a wager.

Bootoo. Burial ceremony.

Bopau. A small paddling canoe made of the hollow trunk of a tree.

Bopo. Rotten; mouldy.

Boto. Wise; cunning; knowing; expert; well practised.

Boto-boto. Round; circular.

Botoo. Alongside; near to; the side of any thing, except of man or animal, then it is *roca roca*; a part of; a portion; a detachment: *Botoo fonnooa*, a district.

Buggi-buggi. A certain kind of club.

C.

Ca. If; but; for; because; whilst; although.

Cabe. Abusive, abuse; cursing; execration.

——. A certain plant.

Cabéa. To abuse; to call ill names.

Caca. To climb.

Cácá. Deceit, imposition.

Cacaha. Lighted in flames; kindled.

Cacala. Any flower; a wreath of flowers; a necklace of flowers.

Cacano. Pulp of fruit, &c. (See *Cano*.)

Cacava. To sweat; to perspire.

Cacávaia. Sweaty; all in a perspiration.

Cacców. To swim; to wade.

Cafa. Plait made of the husk of the cocoa-nut.

Cafo. A wound in battle; or, if not

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in battle, at least with a warlike instrument; to wound.

Cafoo. Any covering with which a person may be covered whilst resting, or sleeping.

Cahi. Scrofulous indurations of the glands, to which the Tonga people are very subject.

Caho. A reed; an arrow for sport.

Caho-caho. A superior species of the yam.

Cáhoa. A necklace.

Cainga. A relation; a kin; one of the same party or interest.

Caky'. Inhabitants; population; populous.

Calanga. To roar out; to shriek; to halloo: a shout.

Calanooi. Green beads, or dark blue beads.

Calava. Artery; vein; sinew; tendon.

Cali. A pillow (made of wood, after the Tonga fashion.)

Calia. A double sailing canoe.

Caló. To bark; to yelp like a dog.

Cálo. To turn aside an arrow; or to parry any weapon.

Caloa. A cockle. *Gnedji caloa*; a cockle-shell fixed on a stick to scrape out cocoa-nut.

Camo. To give the wink; to hint by nodding the head; also, to circumcise in the Fiji method.

Cana. Sponge; any thing spongy.

Canahe. The fish called mullet.

Canáify'! To be sure! certainly!

Canango. Any phrase, or proverbial expression; a cant word.

Cani. If; in case that (used only in respect to time past): formed from *ca*, if; and *na*, the sign of the past tense.

Cano. The inmost substance of any thing, particularly kernels of fruit; also flesh.

Cano he matta. The eye-ball.

Cano mate. Lean of flesh (*cano*, flesh; *mate*, dead.)

Cánognatá. Hard-hearted; refractory; stubborn (from *cano*, the flesh or heart, and *gnatá*, hard.)

Capa. A siege; to besiege.

Capachia. To assault; to besiege.

Cápaców. The wing of a bird.

Capów. If (used only when speaking either of time present or future.)

Cappa-cappa. To flap the wings with a noise, (as a bird.)

Cata. To laugh.

Catagi. Patience; sufferance; to endure; to suffer.

Cato. A bag; a basket.

Catooanga. A feast; feasting and jollity; to give a feast.

Cava. The pepper plant; also the root of this plant, of which is made a peculiar kind of beverage; being first chewed, and then mixed up with water. *Foaa Cava.* An oath: see *Foa.*

Cava. The beard.

Cave. A handle or sling to a basket.

Cave-cave. A swing; to swing.

Cavenga. Burden; load; freight of a canoe or other vessel.

Cawle. To beg; to request.

Cawna. Bitter; brackish: also intoxicated with cava, or any thing else.

Chi. Small; little; thin.

—. The name of a certain plant.

—. To throw, or cast away gently; to toss.

Chia. Good: this word is mostly used ironically for *bad* or *indifferent*.

Chichi. Softly; slightly; lightly; in a very moderate degree.

Chichi. An ornamental dress round the waist for either sex, made generally of leaves of the *chi* tree, but sometimes of leaves and flowers of other plants.

Chiagi. To throw away; to leave; to separate from a wife or husband; to divorce.

Chiange. The least, or smallest; less.

Chibi. A slap; a sweeping blow from a club; a particular kind of club.

Chicotá. A particular kind of club; also a certain species of bird.

Chicoocoo. A muscle (shell-fish.)

Chifa. A mother o'pearl shell, worn as an ornament by men, upon the breast, hanging by a string round the neck.

Chike. To sit on the haunches.

Chila. The sprits of a canoe.

Chili. To cast a hand-net.
Cobenga chili; a hand-net.

Chinamanoo. A sow after she has had a litter.

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104 **Chinifoo.** The wife of a king, or superior chief.

Chino. The body; the trunk of a tree; figure, or form of any thing; dimension; size.

——. Stout, large, fat.

Chino-chi. Thin; slender.

Chiodófa. A term of friendly salutation, derived from *chi utoo afa*, A i. e. small towards you (my) love, meaning by antiphrase, my love towards you is great: or from *chi acoo ofa*, i. e. small my love. It is also a term of pity, as, *poor fellow!*

Co. A particle very frequently used in the Tonga language: it is often joined with the article *he*, when the aspirate is generally omitted, and the compound word we write thus, *coe*: it is also used before proper names, nouns, and pronouns, in the manner explained in the grammar.

—. Uncircumcised.

Coa. Froth; foam.
Coa *Papalangi*; soap.

Co-au. It is I; *I*, in answer to the question, *who?*

Cobenga. Any kind of net.
Cobenga chili; a hand-net.

Cobechi. The leaves of the *paongo*, dried and embroidered with the fibres of the cocoa-nut husk, so as to form an instrument for imprinting *gnatoo*.

Coca. A brownish red juice, expressed from the bark of a tree also called *coca*: this juice is used to stain or die *gnatoo* with.

Cochi. A goat (corruption of the English word *goat*); to cut with scissars (from *hele cochi*, scissars): also to cut the hair of the head.

Cocoho. Eruption of a volcano, or of fire; vapour; steam.

Cóë. A word compounded of the particle co, and the article *he*: see the Grammar.

Cóë-loto. Interj. What's to be done! how can it be helped!

Coeni. This.

Coena. That.

Cofe. The bamboo.

Cofoo. To inclose, or wrap up; to clothe.

Cohái. Who?

Cofa. That (the relative pronoun.)

Cóia. Well done! that's right! truly.

Cóiabé. The same; literally, *co ia be*, it is he, she, or it only.

Coihá? What? which? why? what is the matter?

Coihác? Why?

Colo. A fortress; a sort of club to be thrown from the hand.

Coloa. Riches; property; any thing of value.

Co-móóni. Indeed it is true.

Conga. A piece.

Coo. A deprivative, applied only to *nima*, a hand, and *nifo*, a tooth. *Nima-coo*, with the loss of a finger: *nifo-coo*, toothless; having lost a tooth.

Coocoo. The muscle; (shell-fish.)

Coogoo. To grasp; a handful.

Coola. Beads; a species of the paroquet.

Coola-coola. Red.

Cooloo-cooloo. A species of the dove; (the columba purpurata.)

Coomoo-coomoo. The chin.

Cooomá? Why? what for?

Cote. Gibberish; jargon; chattering of birds: the speech of foreigners, which they do not understand, they compare to the chattering of birds, and call it *cote*. The European languages they call *cote*, and also the Fiji language, which shews that the latter is very different from their own; but the Hamoa (the Navigator's Island) language they can manage to understand, and they call that *lea*, or speaking.

Cotoa. Mass; whole; bulk.

——. Complete; entire.

Cotóabé. Wholly.

Covi. Bad; malicious; a bad design; a wicked intention.

Coviange. Badly.

Cow. I; (probably a corruption of Co-au.)

——. Many: it is a sign of the plural number; but only used when speaking of men, or of brute animals: it is sometimes, however, used in the singular number, as Cow-tangata, a friend: this arises from the circumstance that this word is also taken in the sense of a collective noun, and may mean company, or association; hence

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A [Errata: this should read "chi atoo ofa." Cf. errata sheet, p. 492, category 116--Analyst].

Cow-tangata means, literally, a man of one's association or company. See *Friend*, in the other part of the vocabulary.

Cow. Stalk; stem; bunch.

Cówă. A fence.

Co-ooáhe. The cheek.

Co-oomá. For what purpose; what for.

Cówcá. Whilst; (used only when the first person is mentioned.)

Ców-ców. To bathe; to foment.

Cow-fafine. Female companion.

Cow-mea. An adherent, or follower.

Cow-mele. A superior kind of yam.

Cow-mya. Cordage; tackle of a canoe.

Cow-nofo. A companion dwelling with one; an inmate; a family.

Cow-nanga. A female servant, or attendant.

Cow-oofi. A parcel of yams, twenty in number.

Cow-tangata. Male companion; a friend (*tangata*, a man.)

Cow-tow. A body of warriors; an army; an ally.

Cow-vaca. The crew of a vessel.

Cow-vâë. The leg.

Cow-vale. A pack of fools.

Cownatoo. The stick which is forcibly rubbed on a flat piece of dry wood to procure fire: the flat piece of wood is called *talonga*.

Coy. The pron. you: this word is used only as the subject of the verb, or in answer to the question, who?

E.

E. A contraction of the article *he*.

—. The sign of the third person singular of the future tense.

Eboo. To weed; to clear of weeds.

Echía. The handle of an axe, hatchet, or adze.

Ecoo. Mine; my own.

Effenioo. Grated cocoa-nut after the emulsion is pressed out.

Efoo. Ashes; dust.

Efoo-efoo. Dusty; covered with ashes.

E'foofa. Dusty; covered with ashes.

Egi. A chief; a god; a noble; the head man of a party.

Matta matta egi. Like a prince or chief; of or belonging to a chief; magnificent; pompous.

Eho. Fetid; putrid.

Elelo. The tongue of any animal.

Elo. Stinking; putrid.

Eloa. Having the knowledge of; being acquainted with.

Fucca eloa. Communicative.

Emo. To lick.

Ena. There (see *Hena*.)

Enga. Turmeric.

Eni. Here; in this place (see *Heni*.)

Eme. The possess. pron. *his, her, its.*

E'oongér. Wait; stop till: used only in an imperative or precative sense, as, *eooger how ia*, stop till he come.

E'oocoo. The possess. pron. my.

Eva. To walk.

Eva eva. To promenade or walk about at leisure.

F.

Fa. The numeral four.

—. Much; exceedingly; famous.

—. Capable of; apt to be or to do; ready at; skilled.

—. Industrious in agriculture.

—. Hoarse.

Fa-boole. Eloquent.

Fa-cawle. Importunate.

Fachi. To break; to dislocate; to sprain: broken; disjointed.

Fucca fachi. Malevolence (see *Fachi-fachi*.)

Fachi-fachi. A grudge.

Fáë. This word signifies mother, but is never used in the vocative case: if a person calls to his mother, he makes use of her name; or as children do, he calls out *ala*: see *Ala*.

Fáëfine. The armpit.

Faého. A stinking breath.

Fáële. Parturition; child-birth; also the period of confinement.

Fá-fá. To feel; to grope about.

Fáfá he bo-ooli. To grope about in the dark.

Fáfa. To carry on the back.

Fafanga. To feed; to nourish; to supply with food.

Fafango. To whisper.

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104 Fafango. To awaken.

Fafaoo. To fill up; to stuff full; to load; to burthen,

Fafatoo. To curl; to fold up.

Fa-fehooi. Inquisitive.

Fá-fy'. Capable of; able to do.

Fafine. A woman; a female of any animal; a daughter.

Fafine tacabé. A single or unmarried woman.

——— ohana. A married woman.

——— motooa. An old woman; a widow; also a wife.

Fa-fooági. Free-hearted; generous. (*Fa*, apt or able; *fooági*, to make a present.)

Fa-fooa. Prolific.

Fa-gnaoóë. Diligent.

Fagnawta. Shell-fish of any kind; to gather shell-fish.

Fahe; fahe-fahe. To split; to rend; cracked; broken; separated off.

Fahe-gehe. A priest; (*fahe*, a division or class (of men); and *gehe*, original, distinct, or different.)

Fa-ilaw. Perceivable; (from *fa*, able; and *iloa*, to perceive.)

Faite. The posture in which the women sit on the ground, not cross-legged as the men, but with the legs doubled up on one side.

Fáiva. Knack; dexterity; sleight of hand.

Fáky'. To eat much; to gormandize; to eat heartily; (*fa*, much; *ky*, to eat.)

Fala. A mat to sleep on.

Fa leo. Vigilant; (*fa*, apt to be; *leo*, awake).

Faligi. To pave; to floor.

Faligi low papa. To floor with boards.

Faligi tacapów. To cover the floor with plaited mats of the cocoa-nut leaf.

Falle. A house. *Falle booaca*, a hog-sty. *Falle vaca*, a small house in a canoe.

Falle manoo. A bird-cage.

Falle lahi The large house on a malai.

Falle-booaca. A pig-sty; (*falle*, a house; *booaca*, a hog or pig.)

Falle-manoo. A cage, (*falle*, a house; *manoo*, a bird.)

Falligi. (See *Faligi*.)

Falligi táccapów. To cover the floor or ground with plaited mats of the cocoa.

Faló. To stretch in point of length; no word for to stretch in point of expansion: for this they would say, "to make it larger, this or that way."

Fálofaló. do. do.

Fananga. A fable; a fictitious tale.

Fanga. Beach; shore.

Fangawta. Shell fish; the act of picking up shell-fish on the beach at low water.

Fango. Oil of any kind.

Fango-fango. To blow the nose; also flutes blown by the nose.

Fanifo. The art of swimming in the surf.

Fanna. A mast; to shoot as with a gun or bow.

Tefito fanna, the heel of the mast; *ooloo fanna*, the mast head.

Fanna-fonnooa. Great guns; ordnance; cannon; (*fanna*, to shoot, and *fonnooa*, the land.)

Fanna-tangata. A musket; (*fanna*, to shoot; *tangata*, man.)

Fánow. Pregnancy; childbirth; progeny; offspring; to bring forth young.

Fanow mooa. A miscarriage (as to childbirth).

Fanow mate. Still-born.

Fáo. A peg; a nail.

Faóo. To take away by main force, or by virtue of superior rank or authority; also to load; to burthen; to stock with.

Faooagi. Laden with (as a canoe).

Faoo vaca. To load a ship or canoe.

Fata. A shelf; a loft; also a hand-barrow.

Fata-fata. The chest; the thorax.

Fátoogia. A tax; impost; work to be done to discharge a tax.

Fatoo. The stomach; also a bale.

Fatoo. To fold or wrap up; *fatoo la*, to furl the sail.

Fatoo-fatoo. To fold or wrap up.

Fatoola. Beardless.

Fatoo-ooa. A double garment of *gnatoo*, not plaited; when plaited, it is called *taky'*.

Fawha. Offspring; son or daughter.

Fe. To do, (not often used; proba-

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bly a corruption of *fy*, to do: it is generally used in words compounded of *fy*.)

Fe. Where; what place.

Feáfe. A race; a running match.

Feáloongi. Variable; inconstant; unsettled; wandering about.

Feáoo. To watch; to guard.

Feáoongi. An amour; intrigue; also a mistress; lover; a sweetheart.

Feccatagi. To meet; to encounter.

Feców. To bid; command; order; a message; an order.

Fèfè? How?

Feféca. Strong; athletic; sturdy; hard; hardness; stiff; inflexible.

Fegé. Controversy; discussion.

Fèhia. To hate; abhor; dislike; hatred.

Fehooi. To enquire; an enquiry; a question; to request advice.

Feia. To effect; to do; from *fy*, to do; *ia*, it.

Feichi. Copulation; act of generation.

Feke-feke. The ague.

Fekita. To congrete; to salute; to hug.

Fekke. The fish commonly called cat-fish.

Fekkika. A certain kind of tree.

Fekky'. A disposition to devour or bite mankind; applied to cannibals or to any animal that bites or eats men; a dog that is disposed to bite one, is said to be *fekky*.

Fele. Interspersed; spread about.

Felenoa. Strewed about; scattered.

Félleóco. A store-house.

Felów. To navigate; to make a voyage; a canoe; a fleet of canoes; a voyage.

Feoo-feoo. Coral.

Feoomoo. To cook.

Fetaca. Opposite; over against.

Fetai. Thanks.

Fetáagi. To fight with clubs.

Fetagi. To meet.

Fetama. Gestation; pregnancy: (from *fe* to make, *tama*, a child.)

Fetatangi. To sob; to shed tears.

Fétatechili. To lighten; (to flash with lightning;) lightning.

Fetchi. To break; to stave; to snap in two; split.

Fetongi. A turn at work to relieve another. (In the sea phrase) a spell.

Fetoó. A star; a planet.

Fetowlagi. To meet; to cross; a meeting; a crossing.

Fi. To twist; to plait.

Fia. Want; being without; to want; to desire to be, or to have.

Fooa mooói fia; sudden death. (*Fooa*, entirely; *mooi*, life; *fia*, wanting.)

Fia-aloongi. Wandering; unquiet; discontented.

Fia-egi. Assuming; haughty; affecting the chief.

Fia-feichi. Venery; venereal desire.

Fia-fia. Delight; gladness; joy; pleased; delighted; conceit or pride arising from rank, abilities, extraordinary actions, &c.

Fia-ky. Hunger; hungry.

Fia-lahi. To brag; to boast; (*fia*, to wish or desire; *lahi*, great or powerful,) boasting.

Fia-oola-covi. This is spoken of any one proud of his own abilities. See *Oola*.

Fiamó-áloo! Away! begone! (from *fia mo aloo*; desire you go.)

Fichi. To fillip; to snap with the fingers.

Fucca-fichi. To apologize.

Fi-fie. Firewood; fuel.

Fiha. How many?

Fihi. To entangle; to entwine; to twist.

Fihi-fihi. To entwine; to twist.

Fili. To select; to choose; to guess; a choice; to strive; to search; also an adversary, (probably from the custom of singling out an enemy to fight with;) to contend with: *fili mo he macca*, to strive against rocks; to attempt impossibilities.

Fili-fili. To choose; to pick; to select.

Filiange. To throw over; to turn on one side.

Fili he-loto. Literally, to search the mind; to try to remember; to ruminate; to consider.

Filihi. To overturn; to make topsy turvy: upset.

Filo. Thread, string: the perinæum. *Filo oocummea*, wire.

104 Fioo. To satiate; to have enough of.

——. Satisfied; tired of.

Fitoo. The numeral seven.

Fitoo-ongofooloo. Seventy.

Foa. To burst; to crack; to break to pieces. *Foa he tahine.* To deflower a virgin.

Foccatoó. On end; endwise; to set up on end.

————. To heap up; to collect together; to jumble together; to amass.

————. To transport, or convey goods in a canoe.

————. Vaca-foccatou; a small paddling canoe.

Foe. See *Foi.*

Foffolla. To unfold; to spread out.

Fofonga. The visage, or countenance; appearance.

————. A feature of the face.

Foha. A son.

Fohe. A paddle.

Fohe-oolli. A paddle to steer with; a rudder; a helm.

Fobi-fohi. To peel; to strip off as bark, &c. *Fohi he giii*, to skin.

Fói. Cowardice. *Tangata foi*, a coward.

——. One, or rather a whole, bulk, ball, or head: as *foi laho*, a testicle, from *foi*, a whole, a ball or nucleus, and *laho*, the scrotum, a ball of the scrotum.

Foi-vaca. Either of the canoes of a double canoe.

Foi-oofi. One yam. Foi-nioo. One cocoa-nut, &c. the same as we use the word *head* for *one*, when we say a head of cattle, &c.

Fói-manoo. An egg (from *foi*, a ball, or nucleus; *manoo*, a bird).

Fói-váë. The calf of the leg (from *foi*, the body, or bulk, *vae*, the leg).

Foki. Pray! if you please! now do! if you please to consider.

Foki-fa. Forthwith; suddenly. *Foki-fa-be*, all on a sudden.

Foky'. A species of the lizard.

Foli. Round about; encircling.

——. To circumvent; to surround.

——. To spread about (as vegetation).

Foliangi. Around; encircling.

Folo. To swallow.

Folo hoóo ky; to swallow greedily.

Fonno. To inlay.

Fonnooa. Land; clime; country round about; a people.

Fonnooa taha. Of one country, compatriot.

Loto-fonnooa. Midland; inland.

Fonnooa-loto. The stone sepulchre, in which the bodies of chiefs are interred. See *Loto.*

Fono. A public harangue on matters, generally of civil policy. Also a decree made on such occasions.

——. The food that is eaten at cava parties; also the act of eating it.

Fononga. A walk; a journey by land; a jaunt.

Fonongo. Hark! to listen; to hearken.

Fonoo. A turtle.

Fonoo coloa. The sea tortoise.

Foo. Great; exceeding.

——. To clap the hollow palms of the hands together.

Fooa cava (corruption of *foo he cava*, to clap the hands for the cava), an oath; because a solemn oath is generally confirmed by taking a cup of cava. *Na foo he cava;* he took an oath.

Foo-aców. The vegetable kingdom; a tree; a plant.

Fooa. The shape.

——. Fruit; blossom.

——. Bearing fruit; to carry a parcel, or burden.

——. All; (in quantity of mass, or bulk): size; dimensions.

——. Also a corruption of Foo he, as *fooa cava.* See *Foo.*

Fooa-be. All; (all in quantity of bulk or mass), every: universally; wholly.

Fooa-be-fooa-be. Altogether (in respect of extent, mass, or bulk.)

Fooa-cacala. A flower; a blossom.

Fooa-cava. An oath (derived from *fooa*, to call, *he cava*, the cava, as a solemn oath is generally taken at a cava ring. See *Foo.*) *Fooa cava lohi*, perjury.

Fooa-fenike-anga. The name of the twelfth lunar month.

Foua-fooa. A pimple; any eruption on the skin; a carbuncle, &c.

Foóafooánga. Pumice-stone.

Fooagi. To make a present; to give: given.

Mea fooagi; a present, or gift (a thing given.)

Fooa-hifo. To lie along on the ground, with the face downwards.

Fooa möoói-fia. Sudden death; a swoon.

Fooanga. A grindstone; a whetstone.

Foochi. To haul; to pull, as *foochi la*; to haul on the sheet.

——— To deplume (as to pluck a fowl).

——— The plantain.

Fooe. A whisk used to keep off flies.

Foofoó. To hide; to conceal; to disguise.

——— Retired; hidden; snug; concealed; disguised.

Foofoola. Swollen; protuberant; bloated; large-bellied; intumescence.

Foofooloo. To wash; lavation; washing.

Fooga. A flag: colours; a streamer, as used in canoes.

Foohuo. Boxing.

Fooji. The plantain.

Foola. Swollen; bloated; large-bellied.

– Habitual expectoration, chiefly from disease.

Foo-lahi. Huge; very great.

Fooli. All; (in number, not mass, or quantity of bulk).

Fooli-be. All; (in number, not mass, or quantity of bulk); every body.

Fooloo. Hair of the body.

Fouloo-fooloo. Hairy.

Fooloo-he-manoo. Feathers.

Foonga. The beach; the deck of a vessel; the top or summit of a hill where it is flat: the top of any thing.

Foonga vaca; the deck of a vessel.

Foonga mooónga. The top of a hill, or mountain: the summit of an island.

Fou-o. Afresh; anew: new. *Foo-á vaca*, to build canoes: only used in the latter sense to canoes.

Fooöhági. To lie along on the ground with the face upwards.

Foota. To boast; to vaunt.

Foote. Effort.

—— To strive with muscular energy; to struggle.

Fota. The ceremony of pressing a chief's foot upon the belly of a person *taboo'd*: also, their mode of compressing the skin to relieve pain.

Fotoo manáva. The right auricle of the heart.

Fow. A frontlet; a fillet round the forehead: headband; a turban of any sort.

—— A substance used to wring out cava, &c. See description of that ceremony.

—— Sufficiently. Sufficient. *Fow* must in this sense be always used with some other words in composition, thus; *gooa lahi fow*, it is large sufficiently: or, *gooa chi fow*, it is little enough.

Fowagi. To load, to freight, &c. as a basket, or canoe.

Fucca. To make, to fashion; to cause to be done: after the manner of: a frequent sign of the adverb: also often the sign by which the noun is changed into the verb; consequently it is often used in compound words. See the list of words of this class at the end of the letter F.

Fungatooa. To wrestle.

Fy. A fish called the sting-ray.

— To do, to make. *Fy-be*, to keep doing.

Fy'caky' lolo tootoo. Fy'caky' lolo matta. Are names of particular preparations of food; see the Chapter of the Arts and Manufactures.

Fy-fy. To go on incessantly doing; as, *gooa tow fy-fy beahá*, we go on incessantly doing, and what? i. e. what is the result.

Fyanga. Competition; rivalship.

Fyange. To proceed in a discourse, or performance.

Fy-be-mo. Often.

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Fyfoki. *Encore!* as exclaimed at public assemblies (from *fy*, do; and *foki*, if you please).

Fy'fy'beahów. Casual, accidental.

Fy-gehe. To differ; to do differently.

—— A peculiarity, or something different from the common.

—— Marvellous; strange; original.

Fygna-mea. Actions; deeds; (*fygna*, corruption of *Fyanga*).

Fygna-pu. Ananas, or the pine-apple.

Fy'gnatá. Difficult; arduous.

Fygnofoon. Easy to be accomplished; easy.

Fygnofoon-ange. Easily.

Fyiva. A knack.

Fy-teliha. To choose, or do as one pleases; choice; will; pleasure.

Fytoca. A grave or burying-place.

Fy-y-be. Suddenly; unexpectedly; again and again.

Fucca. See this word under the proper alphabetical arrangements.

Fucca áä. To arouse; to awaken; to keep awake.

—— afoo-mate. The name of the ninth lunar month.

—— afoo-möoói. The name of the tenth lunar month.

—— anga gehe. According to a different turn, mode or disposition.

Togi fucca anga gehe. An axe; i. e. a *togi*, (an adze,) having the blade differently turned in respect of the handle.

—— aoo. To become cloudy.

—— áta. To aim.

—— átá. To widen.

—— ava. To perforate.

—— aw tow. An advanced party going forward to encourage the enemy on to battle. It is more usually pronounced *fucca haw tow*, which see.

—— becoo. To blunt; to obtund.

—— bibico. See *Fucca bico-bico*.

—— bico. To bend; to incurvate.

—— bico-bico, or fucca bibico. To be lazy or dronish; to harass; remiss, or faulty in one's duty.

—— bico bico-ange. Indolently.

—— bigi. To cement or cause to adhere.

Fucca bihi. To splash; to infect.

—— bito. To fill.

—— booaca. To go on all fours, like a swine; swinish.

—— booboohu. To swelter; to be uncomfortable with heat.

—— boola matta. To hector or bluster, (literally, to make the eyes swell.)

—— booló. Blindfold; to hoodwink.

—— bó-oóli. To encloud or become cloudy; to be lurid or dark.

—— boota. To lay a wager.

—— bopo. To moulder.

—— botoo ooa. On both sides.

—— cacaha. To enkindle; to enflame.

—— cacava. Sudorific; sweaty; causing sweat.

—— caffo. To maim.

—— caky'. To people.

—— cata. To cause laughter; risible.

—— cawna. To envenom; to intoxicate (with cava.)

—— chi. See *Fucca chi-chi*.

—— chi-ange. See *Fucca chi-chi*.

—— chino. Alible; nutritive; fattening; to fatten.

—— chi-chi. Softly; quietly; slightly; to abbreviate or reduce; to decrease: in a small degree; in a little time.

Inoo fucca chi chi. To sip.

Vicoo fucca chi chi. Moist.

—— coa. To spume; to froth.

—— cofoo. To wrap up; to inclose as a parcel; any part of European dress, as *cofoo vae*, a stocking, &c.

—— coola-coola. To rubify; to redden.

—— covi. To calumniate; to vitiate; to make bad.

—— cow-tangata. To make a reconciliation.

—— efoo. To pulverize.

—— egi. To consecrate; like a chief; noble.

Mowmow mea fucca egi. To profane; profanation; sacrilege.

—— elo. To turn putrid; to become stinking.

—— eloa. To betray; to communicate; to tell; to relate.

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Fucca fachi. To owe a grudge; spite; malice.
—— fachi-fachi. Enmity.
—— fafine. Feminine.
—— faite. The sitting posture of females. To sit as the women do, with the legs doubled up on one side.
—— fanów. To impregnate; to get with child.
—— fefeca. To harden.
—— fehooi. To interrogate.
—— fele. To disperse; to strew; to spread about.
—— fe-tama. To impregnate.
—— fe-tai. To thank.
—— fetowlagi. To cross; to meet.
—— fia-fiia. To please mentally; to afford joy.
—— fichi. To apòlogize.
—— fihi. To entwine; to entangle.
—— fioo. To satiate; to satisfy; to be teased with.
—— foli. To expand.
—— fooühagi. To lie with the face downwards.
Tacoto fucca fooōhagi. Lying on the ground with the face downwards.
—— fooōhifo. To lie with the face upwards.
Tacoto fucca fooohifo. Lying along supine on the ground.
—— gele. To bemire; to dirty with mud or mire; to bank up.
—— gigihi. To cavil; tenacity or obstinacy in principle.
—— gi mauoo. To chirp as a bird.
—— gnaców. To embowel.
—— gnalo. To obliterate.
—— gnaoóe. To bestir.
—— gnignila. To burnish; to brighten.
—— gnofooa. To facilitate.
—— gooi. The act of binding.
—— gooli. Canine; like a dog.
—— ha. To display; to exhibit; to shew; to indicate.
—— hahów. To bedew.
—— hamo. To hanker after; to long for; to envy.
—— haw-tow. To skirmish; a skirmishing party; (corruption of *fucca how he tow*, to make come the battle).
—— he. To frighten away.

Fucca héü. To bewilder.
—— heca. To embark.
—— hela. To tire for want of breath; to be out of breath.
—— hifo. To sally; to descend.
—— hina. To whiten.
—— hina he láä. To bleach in the sun.
—— hina hina. To blanch or whiten.
—— hingoa. To denominate; to give a name.
—— hooa. To banter; to joke.
—— hoohoo. To suckle.
—— hooo melie. To sweeten.
—— ifi-afi. Of or belonging to the evening.
Ky fucca ifi afi. An evening meal; a supper.
—— ilonga. To betoken; to note; to mark; to trace; ominous.
Tai fuoca ilonga. Indiscriminately; without selection or distinction.
—— ita. To affront; aggravate; make angry; displease; to pout or look displeased.
—— jio. To peep; to pry.
—— kevigi. Backwards, like the motion of a crab.
—— ky. To feed; also to wean; also the bet or stake in a wager.
—— láä. To bask in the sun: insolation; exposure to the sun.
—— lahi. To enlarge; the name of a ceremony: to increase.
—— lalata. To tame; to make mild.
—— lata. To tame; to make mild.
—— lelle möoói. To amaze; to wonder; to astonish; to start.
—— leo. To watch: a watchman; a sentry,
—— lia-lia. Abominable; filthy; odious; ugly; indecent; horrible.
—— lili. To put in a passion; to irritate: also a particular preparation of food.
—— lillé. To make good; to mend; to make peace; reconcile; a pacification; an armistice.
—— loa-loa. To elongate.
Taffa focca loa-loa. To slit: a slit; a cut.
—— lolongo *or* longo-longo. To

104 quiet; to recompose; to hush; quiet.

Fucca longoa. Noisy; to roar; to make a noise.

—— loóó. To excavate.

—— ly. Adulation; to cajole; to coax; to wheedle.

—— ma. To abash: also to defecate; to cleanse.

—— machila. To sharpen.

—— maéne. To titillate; to irritate gently; to tickle.

—— maha. To drain.

—— mahagi. To sicken; to disorder.

—— maleca. Sensual pleasure.

—— malo. Ease; to rest.

—— malohi. Forcibly; by force; to act the tyrant.

Toho fucca malohi. To drag by force.

—— malóló. To refresh.

—— maloo. To shade.

—— mamahi. To excruciate; to hurt; to pain.

—— mamata. To indigitate.

—— manaco. Amiable: to endear; to be fond of.

—— manatoo. Memento; to remind.

—— manava gnatá. Depectible; tough or clammy.

—— mánava-hé. To frighten or alarm; to appal.

—— mánava-chi. To frighten, &c.

—— manga. To open the mouth; to gape; to gasp.

—— manga väë. Astride; to get astride.

—— maoo. To explain; define; elucidate; explanation: also to compensate.

Tai fa fucca maoo. Inexplicable.

—— masima. To preserve food with salt: it is a Fiji but not a Tonga practice.

—— mataffa. A gash or great cut.

—— matoloo. To incrassate; to inspissate; to thicken.

—— matta. To sharpen.

—— mele-mele. To mingle among; to be strewed or dispersed among.

—— mimi. To make or encourage a child to make water.

—— moa moa. To desiccate or harden; to dry up.

Fucca moco-moco. To cool.

—— mohe. To lull; to make sleepy.

—— molle-molle. To plane; to smoothen.

—— moloo. To intenerate; to soften.

—— momoco. To cool.

—— momoho. To ripen; to maturate.

—— möóni. Proof.

—— möoói. To quicken; to animate; to heal; to save a person's life: also one whose life is saved.

—— móoonuo. To bless.

—— motooa tangata. To be economical (to act the old man); thrifty; saving.

—— mow. To make fast; to fasten; to secure; to tie; to furl, (as a sail.)

—— mow aloonga. To heighten.

—— —— helalo. To deepen.

—— na. To appease; to quiet; to silence, (as a child.)

—— namoo cacala. To scent; to perfume.

—— nofo. To seat, or cause to sit.

—— nonó. To shorten.

—— ochi. To conclude; to perfect; to extirpate; to demolish.

—— ofa. To caress; to fondle.

—— ofa-ofa. Amiable.

—— ofi. To approach.

—— ooa. To divide in two; to bisect.

—— ooli. To begrime or make dirty and black; to blacken.

—— sese. To impoverish.

—— táboo. To interdict.

—— taha. To adjoin; unite to; coalesce; connect; interlace; to league; to be in company with; together; inseparate.

Paloo fucca taha. To intermix as fluids, (*paloo*, to mix with water.)

Loto fucca taha. Unanimity; unanimous.

Tái fucca taha. Separate; not unanimous.

—— tacky. To begird; to coil.

—— tammachí. Boyish; childish.

Lea fucca tamachi. To prattle.

—— tane. To sit cross-legged on the ground as the men do: the way the women sit is called fucca faite (vid. *fucca faite.*)

—— tangata. Manly; as a man; (worthy of a man.)

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Loto fucca tangata. Magnanimous.
Tai fucca tangata. Unmanly; ungenerously.
Fucca tangi. Pathetic; moving to tears.
—— tattów. To equalise.
—— te. To review troops.
—— téē. Water excursions; to cause to float.
—— telefoua. To denude; to divest; to strip.
—— teteme. Trembling; shivering.
Aloo fucca teteme. To waddle; to walk feebly and tremblingly.
—— toca. To strand.
—— toñoo. To demonstrate.
—— tooa. common; vulgar; inelegant.
—— tooboo. To beget; to cause to spring up or grow.
—— to-ochi. Jointly.
—— toogoo. To appease; *fucca toogoo enne ita* (to appease his anger:) to interrupt.
—— tootoóē he momoco. To tabefy; to waste away, as the body with a consumption.
—— totonoo. To straighten; to make a discourse clear and direct; upright.
—— tow. To barter, truck, or deal with; to commute; to lay a wager or bet.
—— tow. To squeeze or wring out, as water out of a sponge.
—— va. To disport, play, or toy.
—— vaca. Haft; handle.
—— vacky′. Mindful.
—— vackyange. Warily; carefully.
—— vaky. To plait; to pucker.
—— vave. To accelerate; quicken; to go faster; cursory.
—— vavéa. To huddle.
—— vicoo. To dip or wet any thing.
—— vy. To dissolve; to melt; to indrench.
—— vy-vy. To enervate; weaken; invalidate.

G.

Ge. Yet: *ge chi*, insufficient; i. e. yet a little.
Gea. A species of the bread fruit.
Gehe. Different; differently; apart; separate; separately; removed; contrary; uncommon; also elsewhere; which last word cannot be expressed by *gehe-gehe*, which see.
Gehe-gehe. The same meaning as *gehe*, only that it does not mean elsewhere.
Gele. A dike; a ditch: to dig; to intrench: a bank of earth.
Gelo-gele. Earth or mould; the ground; *nofo gele*, living in mud.
Gele-gelea. Muddy; miry.
Gelea. A conch: also muddy; slimy.
Gelemootoo. The common earthworm.
Gello. Brown.
Gemo. The eyelash; to wink.
Gena. To champ; to munch; to devour; to eat; to corrode or canker, as iron or cloth with age and exposure.
Genanga. Food; also any place where people have sat down to eat.
Ger. The sign of the infinitive mood *to*; also of the subjunctive or potential mood *that*.
Ger. Thou.
Gete. The abdomen; the belly; the stomach; the gizzard of fowls.
Getoo. Lame; to hobble: *mele-mele getoo*, to hop.
Ghe. A quarrel; disturbance; affray; dispute: to wrangle; to dispute.
Gi. To whistle as birds; to squeak as a rat.
Gi. At; to; into; than (see *gia*,) towards; among; through; until; before (in point of excellence); against; opposite. This word is only used before nouns. See gia and *giate*.
Gia. Than; (only used when the subject referred to for comparison has a proper name, as this box is heavier *than* Toobo; otherwise *gi* is used;) also *to* or *towards*, used before proper names.
Gia. The gorge or throat; the neck.
Naw gia. To strangle.
Gi-al. There; in that place.
Gi-aloonga. Above; aloft; on upon.

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104 Giate. To; *na feców ia giate ginówtóloo*, he commanded them; he bade *to* them; among; used only before pronouns.

Gi-botoo. On one side; towards.

Gi-fé? Where? whither?

Gi-hage. Upwards.

Gi-hena. There; thither.

Gi-heni. Here; hither; to this place.

Gi-hifo. Downwards.

Gi-lalo. Below; down; downwards.

Gi-loto. In the middle; amidst; half way; inside; in.

Gi-mooa. In front; first in rank or place; forwards; before.

Gi-mooi. Behind; or last in rank or place; backwards.

Gi-mooli. Abroad; in a distant country.

Gi-oota. On shore; inland.

Gi-toua. Outside; out; without.

Gi-tów-mooli. Abaft; astern.

Gië. A kind of wearing mat, used chiefly in canoes, as they are not liable to be spoiled by sea-water: there are two kinds, viz. gie olongá and gie fow; they are made of bark, and are thus distinguished by the names of the trees from which the bark is taken: the latter is the coarser kind.

Gifé. Where.

Gigi. Any food used to relish some other food, as yams with pork, or the contrary.

Gigihi. To argue obstinately or contradictorily; to clash; to contradict.

Gihé. There; in that place; thither.

Gibi. A very little person; a dwarf.

Gihema. To the left hand; on the left hand or side.

Gihena. There; in that place; thither.

Gili. Bark of a tree; paring; skin, husk, or hull; hide or skin of an animal, living or dead; leather.

——. A file. A saw.

Gilichi. To file; filings.

Giloo. One hundred thousand.

Gi-matów. To the right hand.

Gimóooa. Both; the dual number to the pronoun *me*.

Gimótóloo. Ye; you; your; (used only when three or more persons are signified.)

Gimówoóa. We two; both *of* us; our; (the dual number of *mow*, used only when the person spoken to is not included.)

Gimówtóloo. Us; our; (used only when the person spoken to is not included, and when three or more are meant.)

Ginówoóa. They; them; their; (when only two are signified; vide *ginowtoloo*.) both of them.

Ginówoóa-be. Themselves; their own; (when two only are signified), vide *ginówtóloo-be*.

Ginówtóloo. They; them; their; (when three or more are signified), vide *ginówoóa*.

Ginówtóloo-be. Themselves; their own; (when three or more are signified), vide *ginówoóa-be*.

Gioo. A crane; (a bird).

Gita. The pronoun I, (used in answer to a question, or after a verb.)

—— Tetanus, trismus. Spasms; convulsions.

Gite. To view at a distance, as the land when at distance; to appear; to view; in sight.

Gi-tooa. Behind; at the back of.

Gitówtóloo. We; (when three or more are signified).

Gnaco. Blubber; fat; grease.

Panignaco. Greasy; to rub with grease.

Gnaców. The plural of *tecow*, a score; used only in counting out yams and fish.

Gnáców. The inside; viscera; bowels

Gnafa. A fathom; the measure of the extended arms.

Gnafi-gnafi. A mat.

Gnahi. To make; to fashion; to repair.

Gnahi covi. Maltreatment.

Gnahi-gebe. To alter.

Gnahóa. A pair; a couple.

Gnabolo. Fleetness; swiftness; fast sailing.

Gnahów. A war arrow.

Gnale. Suitable; consistent with one's station, character, &c.

Gnalo. To disappear; to forget; to lose; to leave behind.

Gnaloo. A billow; surf; surge.

Gnano. Red-faced; flushed; sunburnt; blowzy.

Gnagnów. Headache.

Gnáooa. A kind of cutaneous eruption, much resembling the itch, (psora), but confined generally to the soles of the feet, and between the toes, and supposed to arise from not washing the feet sufficiently before going to bed, particularly after walking in clayey places; it sometimes appears on the hands; is not contagious.

Gnaoóé. Employment; work; also motion.

Fa gnaooe. Diligent.

Gnatá. Difficult.

Caca gnata. To climb; (i. e. to get up with difficulty.)

Mow gnata. Scarce.

Gnatoo. The substance used for clothing, prepared from the bark of the Chinese paper mulberry tree, and imprinted: before it is imprinted it is called *tapa*.

Gnaw-gnaw. A great cowardly fellow that does nothing but talk; a braggadocio.

Gneáoo. Hundreds; the plural of *Teáoo*, a hundred.

Gnedji. Hull; husk; pod; a shell. *Gnedji* nioo, cocoa-nut shells.

Gnele. A baboon; a monkey.

Gnignila. Bright; polished; brilliant.

Gnofooa. Easy; easily; plain; evident; unprohibited; not forbidden; not tabooed; lawful; allowable.

Gnongo. A seagull.

Gnono-gnóco. A kind of cocoa-nut, the young husk of which is eatable.

Gnonoo. A young cocoa-nut not yet fit to be gathered.

Gnoo. Rather an inferior sort of yam.

Gnóooe. To till the land; agricultural work.

Tai gnóooefia. Uncultivated.

Gnootoo. Mouth of any animal; beak of a bird.

Gnootoo hooa. Droll in speech.

Gnoótoolów. Loquacity; garrulity; talkative; loquacious.

Gnow. To chew sugar-cane.

Gnow-afi. A firebrand; a firestick.

Gnowooa. A sort of itch.

Goo. The sign of the second person singular of the present tense: *gooa*, being changed into *goo*. (See *gooa*.)

Gooa The sign of the present tense; in the second person singular, it makes *goo*.

Gooa-loa. Heretofore; formerly; a long time ago.

Gooi. Blind; blindness.

Gooli. A dog.

Gooli fafine. A bitch.

Goolo. A cauldron; a kettle; a sort of earthenware vessel of the manufacture of the Fiji islands.

Goómá. A mouse; a rat.

Goomala. The sweet potatoe.

Goomete. A trough; a dish.

Goomi. To investigate; to search; to explore.

Gootoo. A louse.

Gootoo Fiji. Morpiones.

Gootooa. Lousy.

H.

Ha. To display; to shew; to appear.

Habe. A cripple.

Ve habe. Club-footed.

Hage. Up.

Hahanga. A reef.

Hahów. The dew; a fog; a mist; a haze.

Habage. That end of any island which is most towards the north; or if it should happen to lie east and west, that end which is most towards the east: (from *hage*, up.)

Hai. To tear; to cut.

Hai-hai. To dilacerate.

Háichia. To enchain; to tear to pieces.

Haia. Entrance; door-way; road into a plantation or wood; an error; to err.

Hálafelów. A house where canoes are kept.

Halla. To miss; to fail; to blunder; (*tai halla*, inevitable;) wrong; amiss; a mistake; a road or path; a channel into a port.

Halla toho. A drawbridge; (*toho*, to drag; to draw.)

Halla toca ooa. Two cross roads.

Hamma. The smallest canoe of a double canoe, viz. the leeward canoe.

Hamma tefooa. A single sailing canoe.

Hamo. Envy; a wish.

Fucca hamo. To envy; to wish.

Hamoochi. To snatch.

Hamoochia. To grudge; to envy. This word is only used in the first person singular and plural of each tense; otherwise *manoo-manoo*, which see. In the first person singular of the present tense, the sign and pronoun are not used.

Hapai. Having deformed legs.

Havili. A blast; a gale.

Havili-vili. A breeze.

Hawla. To escape; to flee.

He. The article *the* or *a*; there.

—. A grasshopper.

Hea. The name of a tree, from the fruit of which is expressed a glutinous red varnish, called also *hea*, and is used to varnish and stain the finest gnatoo, which is then called *toogi hea*. The hea tree is only plentiful at Vavaoo.

Hëàho. Future.

Hëàhóni. To-day, (contracted from *he aho coeni*.)

Heca. To sit down on a chair, bank, or bench; to embark; deposited; settled; placed in.

Heca-anga. A bench.

Hëë. To err; astray; wandering.

Hegémo. In the twinkling of an eye; derived from *he gemo*, the eyelash.

He-ha! What?

Hehele. An incision: to cut.

Hebengi. Early.

Heke heke. Slippery; slimy; slipperiness; to slide.

Hela. Fatigue; breathless; short of breath.

Tai hela. Indefatigable.

Helála. Fruit of the tree so called, used to make necklaces.

Hele. To cut; also a knife; *hele oo*, to cut in two; to divide; evasion; to dissemble; to decoy; a trap; a snare; *naw hele*, to snare (with a string).

Hele ta. A sword.

Helecochi. Scissars.

Heloo. A comb: to comb.

Hema. The left.

Nima hema. The left hand; *nima matów*, the right hand.

He-mooi. Hereafter.

Hena. There; thither.

Hengi-hengi. Morning; break of day.

Heni. Here.

Hi. Emissio seminis.

Hico. To take up any thing that has been collected together; to tuck up, as one's dress; the name of a game.

Hifo. Down; below; to go down. *Gooa hifó he lâä*, the sun sets.

Hifoanga. Declivity: a high place from which you may look down.

Hifoangi. To descend.

Higgi. To raise; to lift; to heave.

Higgi-tanga. To dig up a corpse.

Hihifo. That end of an island which is towards the south; if the island should lie east and west, that end which is towards the west, (from *hifo*, down.) See *Hahage*.

Hili. To leave off or finish any work or operation; to put or place up or upon: to lodge or be fixt, as a body thrown, in a tree, &c.

Hilianga. End or termination, (in a moral sense,) as the termination of happiness or misery: also termination of work.

Hilinga gele-gele. The fifth lunar month; *hilinga*, a corruption of *hiliunga*; *gele-gele*, to dig; because in this month they cease digging the ground for planting yams.

Hilinga-mea. (The end of things;) the name of the eighth lunar month; the month in which the principal agricultural work of the season is finished.

Hilo. The anus.

Hina. A gourd; a bottle; a spider; hoary headed; grey with age. *Hina papalangi*, a water melon.

Hina-hina. White.

Hinga. To fall; to tumble.

Hingoa. Name; appellation.

Hiva. The numeral nine.

Hiva. To sing.

Hiva ongofooloo. Ninety.

Ho. The possessive pronoun *your*.

Ho-egi. A title of address to a god;

also to a noble: literally, your chief, or your chiefship.

Hobo. To caper; to jump; a jump: to rebound as an elastic body.

Hobo-hobo. To frisk.

Hoca. To stab: a lance; a thrust; a passado.

Hoco. To flow. To splice or knot a rope.

Tahi hoco. High water.

Hoholo. To grind.

Hohoni. Large cocoa-nut shells to hold water.

Holi. Eager.

Holichi. The open part of a house from the eaves to the ground.

Holla. To run away, (as from danger;) to desert.

Holo. Friction; rubbing; wear and tear; a rag.

Holo-holo. A towel: to scrub; to wipe.

Holoi. To chafe; to rub; to wipe.

Honge. Dearth; famine; starvation.

Hoo. To deprecate; to pray; to entreat; to be submissive; to beg pardon; to boil or stew.

Hoo: vy hoo. Broth made from fish, (having no other broth.)

Hooa. A joke; jocose; merry.

Matta hooa. Handsome.

Hooa-ky. Gluttony. *Tangata hooa-ky*; a glutton.

Hoogoo. To dive; to flounce in the water; to immerge.

Hoo hifo. To crouch.

Hoohoo. The female breast; the dug or teat of any animal; also milk; a fork or skewer; also to stick or pierce with a fork or skewer: to puncture.

Hooi. A bone; also a needle or pin, (being originally made of bone.)

Hooli. A sprout from the root of a plant; a sapling.

Hoonoo. To singe.

Hoonoo hoonoo. To singe.

Hoonoogi. To stick a skewer or peg in any thing; the name of the stick put in the ground for the tendrils of the yams to rest on.

Hoóö. To till the land; to clear a plantation; also a wooden instrument used for digging, &c.: also taste or flavour, *hoóö lilé*, luscious.

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Hoóö gele. An instrument to dig holes for planting yams.

—— éboo. An instrument to weed with.

Hoóö-ky'. Greedy; gluttonous; eager after food.

Hopa. The banana.

Hotooa. An immaterial being, as a god, spirit, soul, apparition or phantom; also any evil, coming, as it were, by the infliction of the gods; a bodily complaint; a boil. This word is also sometimes applied to foreigners.

Hotooa pow. A demon.

How. A king: the supreme chief, not as to rank, but as to power.

How. To come; to approach.

How-chia. Misty; foggy; cloudy.

How noa. To come or happen accidentally, or without any intention, as it were by chance; incidental.

I.

I. A fan.

I'a. The pronoun he, (used either before or after the verb.)

Iá-oo-é. Interjection Ah! expressive either of pity or pain.

Iá-whé. An interjection of disdain, contempt, disgust.

Iboo. A cup; mug; saucer; a cocoa-nut shell to drink out of.

Ica. A fish; fish.

Ifé. Where; whither.

Ifi. To blow.

Ifi afi. Evening; from *ifi* to blow, *afi* the fire, because at the coming on of the night they blow up the embers into a flame to light the torches or lamps.

Igi. Diminutive; exiguous; little; tiny; the mallet with which they beat out the bark of the *heabo* to form *tapa*.

Igoo. The tail.

Ihoo. The nose; also used as our word nozle, applied fantastically to the prominence of any thing.

Ihoo vaca. Having a large nose; i. e. as big as a canoe.

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104 Iky'. The negative no; never; none.

Iky-obito. Not at all.

Iky' taha. No one; nobody.

Ila. A mole or mark in the skin.

Ilaw. To perceive; to ascertain; to see.

Iloa. To ascertain; to perceive; to detect or discover; to understand.

Tai iloa. Invisible.

Ilonga. A crease, mark, or impression; a symptom, omen, or sign; a criterion.

Ilonga caffo. The cicatrix of a wound made by a warlike instrument.

Ilonga e lavéa; the cicatrix of a wound from an ulcer, &c.

—— väë; a footstep, or mark of the foot on the ground.

Ilonga-be. Peculiar to; in particular. *Ilongo-be meu*, those in particular.

Inachi. A share; also the name of a certain public ceremony of a religious nature.

Inoo. To drink.

I'ö. The affirmative, yes: the interjection, uh indeed! well!

Ióho. To yell; to scream.

Isa. An expression, either of anger or vexation.

Ita. Anger; displeasure; vexed; angry.

J.

Jia. To net; to entangle; a place to catch birds.

Jiawta. A looking-glass. From *jio*, to look; *ata*, shining; reflecting.

Jienna. A person.

Jio. A stare; a look; to peep.

Jio angi! Behold! look *there*!

— my! Behold! look *here!*

— atoo. Look at yourself (as in a mirror, or reflecting surface.)

K.

Kefoo. Flaxen; they make the hair of this colour by a preparation of lime.

Keve-keve. A familiar phrase, implying one's disbelief of any thing asserted.

Kevigi. The crab-fish.

Kiji kiji vy. The horse-fly.

Kikila. Dazzling; to flare; to shine powerfully.

Kila-kila. Same as *kikila*.

Ky. To eat; to take a meal.

Ky bongi bongi. The first meal taken in the morning; breakfast: but they have no set hours for eating.

Ky fucca ifi afi. A meal taken in the evening; supper.

Fia-ky. Hunger; hungry: *fia*, to want; *ky*, to eat.

Hoóo-ky. Ravenous after food; greedy: *hoo*, taste, or flavour.

Ky. This word has a very different meaning from the above, when joined to *fonnooa*, the land, or country; as *ky fonnooa*, a vassal, or servant; also the common people in general; the populace. It also forms the first syllable of some words, the other part of which might originally have some meaning now lost or corrupted into a different sense.

Kyhá. To thieve; to steal.

Kybachia. Stolen.

Kyinga. A relation or kinsman; (or, as it is sometimes pronounced, *cáinga*.)

Kynanga. A meal; victuals.

Ky-tangata. A cannibal.

Ky-vale. Greedy; gluttonous.

L.

La. A sail of a canoe, or other vessel.

Fy la. Hoist the sail; *torgoo la*, lower the sail; *fatoo la*, furl the sail; *higgi la*, tack about; *foochi la*, haul on the sheet.

Láä. The sun; sunshine.

Laboo. To flatter; to coax; flattery; sycophantic.

Lalaboo. The same meaning.

Lâë. The brow, or forehead.

Lafa. Flat.

Lafa-lafa, Lalafa. Flat; more frequently used than *Lafa*.

Lafa. The ringworm, or tetter.

Laffo. A sort of game or sport: also to throw or pitch.

Lahe. Lime, which they make from coral, and use in dying, as a mordant; they also use it to the hair (mixed up with water), to make it of a flaxen colour, and render it strong and stiff.

  Lahe-lahe. Limy; replete with lime.

Lahi. Many; abundant; enough; powerful; great; big: divers; several.

  Fia-lahi. To brag; to boast (*fia*, to want or wish; *lahi*, great or big).

  Lahiange. Bigger; more; to exceed.

Laho. The scrotum.

Lala. A bitch when in heat; also the state of being so.

Lalaboo. Same as *laboo*, to flatter; to coax; flattery.

Lalaffa. Flat.

Lalahi. Rather big or large; rather much or many.

Lalanga. To weave (derived from *langa*.)

Lalata. See *Lata*.

Lalava. To tie or fasten the beams of canoes, or of houses with plait, made of the husk of the cocoa-nut, and which is done in a particular manner.

Lalo. Down; below: beneath; deep; the bottom of any thing.

Lamoo. To chew; to craunch; to grind between the teeth in the act of eating.

Langa. To plait mats; to weave; to build, make, or manufacture: a long pole used to loosen or break the ground for the purpose of planting yams.

Langi. The sky: also the name given to the burial place of Tooitonga during the time of the ceremony of burial; the ceremony itself is also so called. To sing; a body of singers.

  Langi ma. A clear sky.

  ——ooli. Cloudy.

Lango. A fly (the common house-fly.)

Lanoo. To cleanse; to wash; to rince.

Laoo. To exfoliate; to shell or peel off.

Lapa. Assassination.

Lapachia. To rush upon and kill.

Lata. Tame; domesticated; to be contented with one's situation or circumstances.

Lava-lava. Bound; to wind round.

Lavéa. A wound, as an abscess, or ulcer; or any wound, except from a warlike instrument.

Lea. Speech; voice; language; pronunciation.

  Lea fa. Hoarseness.

Lebo. Leaves of the bread-fruit tree, sewed together for the purpose of covering food in cooking, to keep in the steam.

Lelle. To run.

  Lelle möoöi. Astonished; surprised (*mooi*, life), because under great surprise or astonishment, one is seemingly left without powers of life or action.

Lelléa. Adrift; driven to leeward.

Lemoo. The buttocks.

Leo. To guard; to watch; to be awake; a sentinel.

  Fa-leo. Vigilant.

Leoo. To parry; to turn aside.

Lepa. A well; a hole to receive rain water.

Leva. Adv. accordingly.

Li. To toss (as any thing light).

Lia-lia. Disagreeable to the sight; abominable; brutal; filthy.

Liagi. To abandon; to throw away; the name of a game.

Lichi. To fling; to throw with force, as a stone, or a ball; but is not applicable to throwing a spear, which is *vela*.

Licoo. That part of any island which is least frequented by canoes owing to its rocky shores: in all the Tonga Islands the *licoo* is more or less the eastern coast.

Liha. A nit; an egg of a louse.

Liha-mooa. The name of the first lunar month (*mooa*, first).

——mooi. The name of the second lunar month (*mooi*, the second, the one following).

Lili. Anger.

Lilingi. To diffuse; pour out (same as *lingi*).

Lillé. Good; kind: also peace; order; good state of things.

Lille-y'. To approve.

Lilo. To hide or conceal any thing.

Limoo. Sea-weed.

Linga. The male organs of generation (a vulgarism).

Lingi. To pour out; to diffuse (See *lilingi*).

Lioo. The hold in a vessel.

Lo. An ant; the leaf of a plant.

Lo-gnootoo. The lips. *Lo-fow,* the inside bark of the *fow,* split into shreds to strain cava, or cocoa-nut juice.

Lo-toutoo. The bark of the hĕábo, when beaten out, in the preparation of tapa.

Loa. Ancient; former; long ago; tedious; also to paint the face in time of war.

Goon loa. Heretofore.

—— loa. Long; extended; tall; tallness; sea-sickness.

Loáta. The large black ant.

Lofa. To hover as a bird; also a paper kite.

Lohi. Falsehood; assumed conduct; a sham; false; to lie; to relate erroneously; to assume; to affect.

Lohiagi. An aspersion; a false report; to delude by a false report.

Lohoo. A crook to hook down the branches of trees, for the purpose of gathering their fruit (as the bread fruit, &c.)

Lóia. A surfeit in eating.

Lolo. Oil: emulsion of the cocoa nut.

Lolo-lólo. Oily.

Lolóă. See *loo-loa.*

Loloa-ange. Long enough.

Lolofi. To press down.

Lolui. Expressed juice of the cocoa-nut.

Lolomi. To defer; to put off; to press down.

Lolongo. Quiet; still; peaceful.

Lólooóle; Præputium.

Loloto. Deep; depth.

Lolotonga. Already; time; period; then; at that time; during that time; whilst.

Lolotonga he mōoói. Life-time.

Lomagi. To drown: to founder as a vessel at sea.

Lona. The hiccups (singultus).

Longo-longo. Quiet; still; peaceful. See *Lolongo.*

Longoa. Noise; noisy; blusterous in speech.

Loo. A name given to several preparations of food in which *Talo* leaves form an ingredient: there are different kinds, viz. Loo-loloi; Loo-effenioo; Loo alo he booáca; and Loo-tahi; for a description, see the Chapter of the Arts and Manufactures.

Looa. To disgorge; to vomit: sea-sickness. *Te looa,* nausea, almost sick.

Loobe. A dove.

Looloo. An owl.

Loóloo-á. To inclose with paling or fencing.

Looloo-looloo. To shake; to jolt.

Loóö. A hole; a pit; a valley; a hollow place.

Loóö he lo. An ant-hill.

—— loóö. Hollow.

Lōoóle. Præputium.

Lōooloo. The hair of the head. This word is, perhaps, derived from *low,* and *ooloo*: *low,* of itself, means the hair of the head; but *ooloo* (the head) is sometimes added, and both words condensed into *looloo.* This word, however, is only used to express long hair. Vide *Low.*

Lopa. A sea term, usually joined with *fanna,* a mast; as *lopa he fanna,* to set up the mast by the backstays.

Loto. Mind; temper; idea; opinion; disposition.

Loto poto. Wise; having knowledge.

—— hĕë. Frantic; insane; delirious.

—— lahi. Ambitious; haughty; high minded; spirited.

—— lillé. Good disposition; good nature.

—— mahalo. Jealous; jealousy; suspicion.

—— mamafa. Heavyminded; dejected.

—— taha; or loto fucca taha. To be of one mind; unanimous.

—— ooa. Double minded; deceitful.

Loto tow. Brave; courageous; heroic.

—— vale. Ignorant.

Co acuo loto. It is my mind; that is my opinion.

Loto. This word also means the middle, the centre, or that which is inclosed.

Loto fonnooa. Midland.

Fonnooa loto. A sepulchre (as being inclosed in the ground.)

Loto abi. Plantation round a house (inclosed in).

Gi loto. Amidst; among; half way.

Loto. This word is also used with *coe* (*co he*) before it, as a sort of interjection: thus *coe loto!* what's to be done! *coe-loto-ahdi!* who can help it! *co ho loto,* 'tis your fault.

Lotoá. An enclosed place; a fenced place.

Lotoa booaca; a hogsty.

Lotoange. Inwardly.

Lotoo. Adoration; invocation; to invoke; to pray.

Lovesá. A pitfall with pointed stakes driven into the bottom, the hole being covered over with slight twigs, leaves, grass, &c.

Low. To discourse: to talk; to relate; to inform; to narrate: hearsay; report.

Low-bisi. Nonsensical discourse; tittle tattle: *bisi* alone is not used, it were therefore better, perhaps, to join the two into one word, thus, *lowbisi.*

Low noa. To talk at random, or carelessly, without any particular intent, either through ignorance, or want of attention. Vide *Noa.*

Gnootoo low. Loquacity; talkativeness: *gnootoo,* the mouth.

Low gita (an idiomatic phrase). I should have thought; methinks.

——. Measure of the surface of any thing; quantity of area, or expansion.

Low lahi. Broad; expansive.

—— chi. Narrow.

Low. The hair of the head.

Lööúloo. A long head of hair: it is some doubt whether this word is derived from *low ooloo,* or *loa ooloo* (*loa,* long, *ooloo,* head); but *low ooloo* does not afford the idea of length, nor does *loa ooloo* afford the idea of hair.

——. To count; to calculate. *Low vale,* a countless number.

——. To nip, or pinch.

——. A leaf (of a tree); *low fetogi,* a single sheet, or piece of tapa.

Lowbisi. Nonsensical discourse; tittle tattle. Vide *Low,* to discourse.

Lowcow. Proud; haughty; arrogant.

Low-nima. The hand. *Nima* is a word significant of the hand and arm together~~; low~~ means surface; and the hand is that part of the *nima* which has proportionally most surface.

Ly'igi. A crash; to press, or break to pieces.

M.

Ma. Ashamed; bashful.

—. Clear; white; pure; immaculate; sheer.

—. To chew; a mouthful; a morsel.

—. A sort of food consisting of bread fruit, plantains, or bananas, buried for a considerable length of time under ground, so as to ferment. See the subject of Cooking in the Chapter on the Arts and Manufactures.

—. The conjunction, *and,* probably corrupted from *mo,* but used only in connecting numbers: also the preposition *for.*

Maänga. A mouthful; a morsel.

Mabuo. To whistle.

Mabooni. To shut, or close up; to block up.

Macca. A stone; a rock. *Macca afi,* a flint.

Macca-macca. Stony; craggy: *macca-macca-ia,* the same.

Faligi macca. Paved with stones.

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Macca hoonoo. A particular sort of black pebble, made hot for the purpose of cooking.

Maccatá. A sling to throw stones with.

Macawna. Full fed; a bellyful; satisfied.

Machila. Sharp; having an edge, as a knife.

Machinavoo. A particular kind of club.

Macohi. To scratch.

Maénne. To tickle; to irritate by tickling.

  Maenne-enne. To tickle; to irritate by tickling.

  ——— gnofooa. Ticklish; easy to tickle.

Mafá. Crack; rent; fissure; flaw; split.

Mafachi (probably a corruption of *mafechi*; which see.)

Mafahe. A cleft; a crack, or fissure, in any thing (same as *mafá*).

Mafanna. Heat; warmth; either of the sun, fire, or any thing else.

Mafatooa. To sneeze.

Mafechi. Broken; disjointed; separated from by fracture.

Mafohi. Stripped off as the bark from a tree; marked with scratches.

Mafoo. The heart of any animal.

Maha. Empty; vacant.

  Maha hifo. To ebb.

  Tahi mamaha. Ebb tide.

  ——— maha. A shelf, or shallow.

Mahagi. Sickness; disease.

  Mahagi bihia; contagion.

Mahai. To tear. See *Mahai-hai.*

——— hai. To tatter; to tear; to make ragged.

Mahalo. Distrustful; suspicious: doubt; suspicion.

  Mahalo-halo. To suspect.

Mahe. Acid; sour; tart.

  Mahe-mahe. Sourish; very sour.

Mahe-mahe. A dolphin.

Mahele. A cut; a gash made with any sharp instrument.

Mahi. A peculiar kind of bandage, resembling what is called, in surgery, the T bandage, passing round the waist, and between the legs: it is worn by the natives of these islands chiefly in time of war, being then, in other respects, naked: it forms, however, the only dress of the Fiji islands.

Mahina. The moon; moonlight; moonshine: a lunar month.

Mahina-tow. The name of one of the lunar months.

Mahoá. A plant; the glutinous root of which is used for the same purpose as the *to*, which see. Of this root is also prepared a sort of flour, used as an article of diet.

Mahoonoo. A blight: parched; blighted by intense heat (same as mohoonoo.)

Makila. To twinkle like the stars; starlike.

Mala. Ill luck of any kind.

Malái. A piece of ground, generally before a large house, or chief's grave, where public ceremonies are principally held.

Maláia. Unlucky; unfortunate; an evil; a public calamity.

Malala. Charcoal; embers; cinders.

Malanga. A public speech.

Maleca. Bodily pleasure; sensual gratification.

Malië. Well! well done! bravo! (expression of approbation on public occasions).

———. Exactly; nicely.

  Vahe ooa malie. To divide exactly in two.

  Helo ooa malie. To cut exactly in two.

Maló. Rest; ease; welcome.

———. A term of encouragement to bear pain or hard labour; well borne! bravely suffered! also, welcome! I am glad to see you; I am glad to find you here.

Malohi. Strong; able.

  Chino-malohi; able-bodied.

——— ange. Potently; strongly; with bodily strength.

Malóló. Rested; refreshed: rest; refreshment: release from pain.

Maloo. The shade; shadow of any large object, as a house, hill, or trees; sunless; cool; refreshing.

——— maloo. Shady. See *Maiso.*

Mama. The world; human beings; society at large.

  Mea mama; any thing belonging to this world,

———. Light from the sun, or fire; a torch; torch-light.

Mama. To chew reua or any thing without swallowing.

Mámá. The lungs, or lights of any animal.

———. Light, in contradistinction to heavy.

Mamáë. The plantain; either the tree or the fruit.

Mamafa. Heavy; weighty; ponderous. *Loto mamafa*, heavy minded; grieved.

Mamaha. Shallow; not deep: a bank in the sea.

Tahi mamaha. Ebb tide.

Mamahi. Ache, or pain; to give pain; painful; severe: any bodily injury.

——— ange. Painfully: severely.

Mamana. To be in love with; to be enamoured of.

Mamaoo. Distant; afar; aloof.

——— ange. Farther.

Mamata. To look; to look at; to behold; to discern: the faculty of sight.

——— angi. Look there! behold!

——— my. Look here!

Mamma. To leak; leaky, as a ship, or canoe.

———. To chew; a mouthful; a morsel.

———. A ring of any kind.

Mana. Thunder; also an omen; a sign.

Manaco. To love; to like; to admire; to esteem: beloved; esteemed.

Manaco fafine. To love women; amorous.

Manatoo. To bethink; to recollect; to consider within one's mind; to ponder; to muse: thoughtful: serious, sad.

——— natoo. See *Manatoo*.

——— fonnooa. Low-spirited in consequence of being absent from one's native country and friends.

Manava. Breath. As the breathing is more or less affected by certain passions of the mind, some of these take their names from this circumstance; as, for instance, fear and courage: the former is called *Manava-he* (*hee*, to wander), or *manava-chi* (*chi*, little), because, in fear, the breath grows tremulous and undecided, or small in quantity: and the latter is called *manava lahi* (*lahi*, large, or much,) because, when the mind is excited, and feels itself, as it were, enlarged by courage, the chest is raised, and the breath becomes full, bold, and decided. In common conversation, the adjunct words, *he*, *chi*, and *lahi*, are so melted into one word with *manava*, that the quantity of this word becomes altered, and the compounds are pronounced *mánavahé*, *mánavachi*, *mánavaláhi*.

Mánavachi. Fear; consternation. Vide *Manava*.

Mánavahé. Fear; want of courage, &c. Vide *Manava*.

Manavahe gnofooa. Startlish; easy to startle.

Mánavaláhi. Bold; courageous. Vide *Manava*.

Manga. The barb of an arrow, or spear; any thing open, diverging, or fork-shaped.

Fucca manga vae. To straddle; to sit astride.

—— manga guootoo. To open the mouth.

Manga-manga. Forked; cloven.

Manifi. Thin, slender (as applied to boards, cloth, &c. implying the proximity of the opposed surfaces).

Manifi-nifi. Same as above.

Manifi-ange. Thinly.

Mano. Ten thousand.

Manoo. Any pain, or ache, in or about the face.

Niso-manoo. The tooth-ache.

———. A bird (of any kind).

Foi manoo. An egg.

Manoo tangata. A cock bird.

——— fafine. A hen bird.

Manoo-manoo. To covet: to envy very much: parsimonious; stingy. As a verb it is not used in the first person singular and plural of each tense. See *Hamoochia*.

Manooki. To deride; to jeer at mock; to scoff.

Maoo. Explanatory; clear; distinct: to define; to make clear; ter-

3: Mariner F-5 (1806-1810) 1818
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104 mination or boundary of any thing.

Marly. An open grass plat, set apart for public ceremonies: there are several on each large island. See *Malái*, which is the true pronunciation.

Masima. Salt (muriate of soda).

Mátá. A peculiar kind of club, consisting of an entire young tree.

Mata gooli-gooli. A peculiar kind of club, artificially cut in imitation of the *mátá*.

Mataboole. A rank next below chiefs or nobles.

Matafa. A cut; a gash; a notch.

Matangi. The wind; windy.
  Matta he matangi. To windward.

Matapá. A door; an entrance into a house or fortress.

Mate. Death; carnage; slaughter; a corpse: also an eclipse.

——. To die; to wither; to go out as a flame.
  Cano-mate. Lean of flesh.
  Mate he láä. An eclipse of the sun.
  Mate he mahina. An eclipse of the moon.

——. To guess; to conjecture.

Matochi. Serrated; notched; marked with the teeth of rats or mice. (*Matta*, a face or aspect; *ochi*, finished, done or worn out).

Matochi-tochi. See *Matochi*.

Matooa. An old man.
  Matooa-tangata. A thrifty, or miserly man.

Matoloo. Thick in respect of bulk, or extension (not as to fluidity.)

Mátów. A fish-hook. See *Pa*.
  Tow matow. To fish.

Matów. Right, in contradistinction to left.

———. The largest canoe, of a double canoe.

Matta. The eyes, countenance, complexion, look, appearance.
  Matta-hooa. Pretty; having a fine countenance.
  Matta-boto. Subtle; wise; cunning.
  Matta-gehed. A Defeature; rendered ugly; spoiled; maimed; disfigured.
  Matta-tangi. Peevish; fretful.
  Matta-téä. Pale in the face; natural paleness of the face.
  Matta-vave. Quick-sighted.
  Fucca boola matta. To hector; to bluster (to make the face swell, or look big).
  Matta-kikila. Full-eyed.
  Matta-tepa. Goggle-eyed.
  Low matta. The eye-lid.
  Matta teve. Fearful; cowardly.
  Matta-looloo. Owl-eyed.

Matta. The eye or countenance (in a metaphorical sense.)
  Matta he hoohoo. The nipple of a woman's breast.
  Matta he láä. The east.
  Matta matangi. To windward.
  Matta he oole. The orifice of the urethra.
  Matta tow. Having a good eye for taking aim.
  Matta valéä. To act incautiously.
  Matta he tofe. Pearls (eyes of oysters).
  Matta he tow. The front of battle.
  Matta-áoochi. The anus; also vexatious, troublesome.

Matta. Edge of any thing; brink; boundary.
  Matta fonnooa. Coast, or shore.
  Matta-he-langi. The horizon.
  Matta-he-tahi. The sea-shore.
  Matta falle. The edge, or threshold of a house.

Matta-matta. Having the appearance of; resemblance.
  Matta-matta cobenga. A cobweb.
  Matta-matta tooa. Shabby.
  Matta-matta tooa-ange. Shabbily.
  Matta-matta ita. Angry; having a stern look.
  Matta-matta tow. Military; warlike.
  Matta-matta-egi. Princely; having the appearance of a chief.

Mavava. Acclamation; applause: to acclaim, or applaud.

Mawle. To vanish; to disappear, as a ghost, or something that has suddenly flown, or gone away.

Mawquaw. Presently! have patience! directly! wait a little!

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A [Errata: this should read "matta-gehe." Cf. errata sheet, p. 492, category 116--Analyst]

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Me. From; (as, *from* any place.)
—. The breadfruit tree: the breadfruit.
Mea. Affairs; matters; things; effects; property: some; a part of.
  Mea inoo. Beverage; any kind of drink.
  Mea vala. Apparel; clothes of any sort.
  Mea ky. Food.
  Mea fooagi. A present; a gift.
  Mea mama. Beings, things, or affairs belonging to this world.
  Mea botooa. Beings, things, or affairs belonging to the next world.
  Mea tow. Arms; warlike weapons.
Me aloonga. From above.
Méĕ. A dance: to dance.
Mé-fé. Whence; from what place.
Me-hage. From above.
Méhegitánga. An aunt.
Mé-héna. Thence; from that place.
Mé-héni. Hence; from this place.
Mé-hifo. From below.
Mé-lálo. From below.
Mele-mele. To mingle among; strewed among.
Mele-mele-getoo. To hop; to go upon one leg.
Meliĕ. Sweet: any thing sweet.
Mello. Brown; yellow.
  Mello-mello. Tawny.
Miáw-i. Wreathed; twisted; serpentine: to contort; to twist.
Michi. A dream: to dream.
——. To suck; to inhale.
Mili. To rub; to stroke; to smooth down.
Milo. A top; a tetotum; the name of a tree: to spin round.
Mimi. To make water; to micturate: urine.
Mo. And; also; likewise; with; besides.
—. The pron. ye; your.
Moa. The domestic fowl.
  Moa tangata. A cock.
  Moa fafine. A hen.
  Oohigi moa. A chicken.
Moamoa. Dryness: dry.
Móachíbo. The cotton tree.
Mochi-mochi. To crumble.
Moco. A species of lizard.
Mocoboona. A nephew, or niece.
Mócochiă. Cold, chilly.
Mocohoola. An earwig.
Mocomoco. Cold; chilly; cool.
Móĕ. Compounded of mo and *he*; and the; with the.
——. To press down with the hand or feet; to tread down.
Móĕ-móĕ. A ceremony so called; and used to take off the taboo from persons who have accidentally incurred it: the ceremony consists in touching a chief's feet, &c.
Mófooige. An earthquake.
Mohe. Sleep; to sleep: to roost.
  Fia mohe. Drowsiness.
  Tai mohe. Watchfulness.
  Tooli mohe. Nodding with sleep: to doze.
———. To brood, as birds; to hatch; to lay eggs.
Mohe. To freeze with cold, as oil.
Mohenga. A bed; a mat, or sleeping-place.
Mohoogoo. Long weedy grass; weeds.
Mohoonoo. Parched; blighted by intense heat.
Moli. The shaddock; also the citron.
Molle. Glossy; smooth; sleek.
  Molle-molle. Glossy; smooth; sleek.
  Molle-molleange. Smoothly.
Moloo. Soft; flexible, as dough or lead.
Momoco. Cold; bleak: a consumption, or wasting away of the body.
Momóĕ. Petty; small; insignificant.
  Momoe mea. A scrap of any thing; a crumb.
Momohe. Coition; cohabitation; sexual intercourse (literally, to sleep with).
Momoho. Ripe; full grown (as fruit, or vegetables): to become ripe (as a boil, or pustule).
Monga. The protuberant cartilage of the throat.
Mongamonga. A cockchafer; a beetle of any kind.
Mónooiū. Fortunate; lucky; successful.
Mooa. First; preceding: the capital town of an island: a rank in society, the next below matabooles.

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Fanów mooa. A miscarriage of a child.
Mooa-mooa. To advance; to move on first.
Mooa-tow. The front of battle; the van of an army.
Mooa-mooa. Precedent; preceding.
Mooa-mooa-ange. To precede.
Mooa-ange. Forwards; before, or in presence of; antecedently.
Mooána. The ocean; deep water.
Loto mooana. Mid-sea.
Mooca. The young unopened leaves of the banana, or plantain tree.
Moochié. Any grass plat.
Mooi. After; following; the end, tip, or extremity of any thing; conclusion; the hindermost; ago; in time past; unripe; young.
Taw mooi. Behind-hand.
Mooi fonnooa. A point of land; a cape.
He mooi. Thereafter; the younger: (the latest of time past.)
Mooiange. Same as *mooi*.
Mooi-mooiange. The last.
Mooi matangi. To leeward.
—— tolo-tolo. A promontory.
—— tow. Libidinous; amorous.
—— váë. The heel.
Moóitów. Amorous; libidinous: (applied only to women) fond of a variety of men.
Mooli. Foreign; behind; abaft; a foreigner; a stranger.
Tow mooli. The stern of a vessel.
Mööni. Truth; actual; true; trusty; faithful; sincere.
Tangi mooni. A solemn asseveration; to take an oath: *nai tangi moóni gi he egi co Toobó Totái*, he swore by the god Toobo Totai.
——— ange. Truly.
Móooa. Used for gimóooa, after the preposition *ma*.
Móooi. Life; convalescence; fertile, (as a field): to live; subsist: to recover from sickness.
Fooa möoói fia. Sudden death.
Möoói foo loa. Longevity.
Tai möoói. Sterile; barren.
Mööónga. An eminence; a hill; a mountain.
Mööóngaia. Mountainous; hilly.
Móoonoo. Prosperity; good luck.
Mootoo. To break; to separate; to part.
Mctohico. A blow with the fist.
Motoloo. Used for gimótóloo after the preposition *ma*.
Mutoo. Dependant islands.
Motooa. Age; old; state: also applied to bread-fruit, yams, &c.; signifying full grown; ripe: to wear away with age.
Motooa nima. The thumb.
——— váe. The great toe.
Movete, Slack; loose; undone, (as the dress of a person).
Mow. To obtain; to attain; to win; to catch; obtained or gotten hold of; to overtake; fast, or secure; steady; fixt; safe; faithful.
Mow-gnatá. Valuable; scarce; difficult to get.
Mow. We; our: (only used when the person spoken to is not included). See *tow*.
Mow-eoa. The dual number of the pronoun *I*, used instead of *gimowooa* after the preposition *ma*.
Mow-toloo. The plural number of the pronoun *I*, used instead of gimowtoloo after the preposition *ma*.
——. Much; very: in this sense it is only used before nouns expressive of height or depth, as *mow he lalo*, deep; *mow he-loonga*, high.
Mow-aloonga. Height; above; high; lofty.
Mow-gnatá. Valuable; scarce.
Mow gnoióóä. Cheap; easily obtained.
Mow-he-lalo. Depth; below; low.
Mowmow. To break; to spoil; to render useless; to waste; to consume.
Mow-mow mea facca egi. To profane or abuse holy things.
My. To give to me; give it me; (only used when the person to whom the thing is given is the first person singular or plural). See *to give*.

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My. To; towards: (only used when the first person singular or plural is implied). See *towards*.

Mya. A cord or rope.

  Cow-mya. Tackle or cordage of a canoe or vessel.

Myili. A species of the myrtle.

N.

Na. Lest; in case that.

Na. The sign of the past tense: it makes *ne* in the first person singular. See the Grammar.

Nâä. This word is generally used with *fucca* before it, as *fucca nâa*, to appease, as one would a child when fractious.

——. Hush! a term only used to children when they are crying.

Naffa. A drum.

Nâï. A contraction for *na*, the sign of the past tense, and *ia*, he, as *nai foo he cava*, he called for cava; instead of saying, *na foo he cava ia*. (See Grammar.)

Namoo. Odour (either good or bad.)

  Namoo cacala. Sweet scent, (as of flowers) odorous.

Namoo. The mosquito.

Namooá. A bad smell: to smell badly: rank.

Nanamoo. To smell: the act of smelling; aromatic; scented; having a sweet smell.

Nanivi. Meddlesome; busy about other people's affairs; to meddle.

Natoo. To commix; to knead, as clay or dough.

Nava. The glans penis.

Naw. To tie; a band or binding; belt; girdle: to gird round the waist.

  Naw-naw. See *naw*.

  Naw fucca taba. To join, by binding or tying.

  Naw-gia. To strangle.

Nawagi. To bind up with, or tie with any thing.

Naw-hele. To noose.

Ne. The first person singular of the sign of the past tense. See *na*.

—. A particle frequently joined to the end of words for the sake of euphony: women more frequently use it than men.

Né-né. Interjection. No wonder!

Neoo. The first person singular (see *ne*), of the past tense, joined in one word with the sign of the tense.

Nifo. A tooth; teeth: a tusk.

  Nifo-coo. Toothless.

Nihi. Some; any; (used with reference to animate beings.)

Nima. The arm; the hand; the fist.

  Gnedji-nima. The nails of the hand.

  Nima hema. Left-handed.

  Nima matów. Right-handed.

  Cow nima. The fingers.

  Motooa nima. The thumb.

Nima. The number five: (derived from the hand having five fingers.)

  Nima ongofooloo. Fifty.

Nioo. The cocoa; the cocoa-nut.

Nisi. To blink; to leer; to ogle; to wink the eyes: to glance.

Noa. At random; wandering; ill-directed; without intention.

  Noa-ai-be. In vain; unfixed; unsettled; to no purpose.

  Loto-noa. A mind without understanding: foolish.

——. Dumb; speechless, from organic defect, or from deafness.

——. Trivial; trifling; of little use.

Nofo. To abide; dwell; remain: to rest or sit down; to pass one's time.

  Nofo fucca taha. Solitary; to dwell alone.

  Nofo-nofo. } To associate or
  Nonofo. } dwell with.

  Nofo noa. Disengaged: at leisure.

  Nofo mow. Constant; fixt; constancy; fidelity.

  Nofo vaoo. Untilled; uncultivated.

  Cow nofo. A family.

  Nofo-my. At hand; present; (*nofo*, remaining or being, *my*, towards me, or near me.)

  Na nofo eva-eva be ia. He passed his time in doing nothing but walk about.

——. Government; state of public affairs; order of things.

Nofoa. A chair or bench to sit on.

Nofoanga A dwelling place; a habitation; a sitting place.

Nofo-mooli. Being abroad, or in a foreign country.

104 **Nónó.** Short; of little length.
Nóno. A tree the root of which furnishes a red dye.
Nonofo. (See *nofo.*)
Now. They; their.
Nowooa. The dual number of the pronoun *they*, used after the verb; *them*: also after the preposition *ma*.
Nowtoloo. The plural number of the pronoun *they*, used after the verb; *them*: also after the preposition *ma*.
Ny. Perhaps; may be; I wonder if.

O.

Obito. The sign of the superlative degree: very; most; extremely; excessive.
  Iky'-obito. Not at all.
Ochi. To conclude; to make an end of; perfect; complete; ended.
O'è-òèfooa. Beautiful, (applied only to women.) See *aui-aui-fooa*, as it is sometimes pronounced; but the true pronunciation is perhaps between both.
O'fá. To measure out lengths; to fathom: the name given to the length of the extended arms, measuring from the finger's ends of one hand to the finger's ends of the other; and which is the mode of admeasurement they adopt, to ascertain the length of their canoes, masts, &c.
Ofa. Love; esteem; affection; pity; mercy.
  Tai-ofa. Merciless; cruel.
Ofa-be. (An idiomatic phrase), let but! would to God! Oh that!
Ofi. Near; close to; at hand.
Ofi-ange. Near to; approaching.
  Ofiange gi fe? Whereabout? near what place?
Ohana. A husband or wife; a spouse; a married person; to marry.
Ohoo. A scoop to bale out water with; to bale out.
  Ohoo lioo. To bale out the hold.
Oiàooé. Alas! an expression either of pity or pain.
Oiaoo. An expression of pity, or of pain, also of surprise.
Olongá. A certain kind of tree.
Omi. To bring; to fetch.
Omy'. To bring hither: (from *omi my.*)
One.
One-one. } Sand: also gunpowder.
  One-patta. Gravel; (*patta*, coarse.)
One-óueia. Sandy; gravelly.
Ongo. Echo; sound; noise; fame; reputation; glory; news; tidings; to hear.
Ongofooloo. The number ten.
Ongo-ongo. Sonorous; loud sounding.
Ono. The number six.
Ono-ongofooloo. Sixty.
Oo. A bundle.
  Oo-mea. A bundle of things.
Oo. The personal pronoun *I*, used in the future tense, because *te*, I, is also the sign of the future: it is likewise used in the past tense, when *na*, the sign of this tense, is changed into *ne*, and is usually joined in one word with the pronoun; thus, *neoo*, I did.
Ooa. The numeral two.
  Ouafooloo. }
  Ooa-ongofooloo. } The numeral twenty.
——. The sign of the dual number of personal and possessive pronouns.
Ooanga. A maggot in a nut or meat.
Ooángaia. Maggotty.
Ooca. A bow-string: (either of a war-bow or sporting-bow.)
Oochi. The buttocks.
Oochi. To bite; to sting; bitten; stung.
Oocummea. Metal of any sort, particularly iron.
  Oocummea coola. (Copper, i. e. red metal.)
  Oocummea hina-hina. (Silver, i. e. white metal.)
Oofi. The yam: the common name for every species of yam.
Oofi-oofi. To cover over.
  Oofi-lo-acow. To spread over with leaves.
Ooha. Rain.
  Ooha macca. (i. e. Stony rain), hail. It hailed at Vavaoo in the year 1809, about the month of June, to the great astonishment and wonder of the natives: two or three old

men said they recollected this phenomenon once before.

Oóhaiă. Rainy; showery.

Oohigi. Small; diminutive; young of any animal.

Oohigi manoo. A young bird; a nestling.

——— moa. A chicken.

——— booaca. A farrow; a young pig.

——— pato. A gosling. See *pato*.

Oohila. Lightning: to lighten; to flash like lightning.

Ooi. To call out; to call after; to cry or exclaim against: the interjection *fye!*

Oola. The name of a certain kind of dance.

Gooa fia oola covi ia; he is proud of his bad dancing: this is spoken of any one who is conceited of his own abilities; but for shortness sake they generally say merely, *fia oola covi*.

Oole. The penis.

Matta he oole. The urethra.

Ooli. Black; dark; gloomy.

Langi ooli. Cloudy.

Ooli-ooli. Black; gloomy; dark; of a dark colour.

Oolli. To steer; (here the *l* is sounded much longer than in *ooli*.)

Fohe oolli. A rudder or paddle to steer with.

Oolo. Blaze; flame; to glow; to blaze; to flame.

Ooloo. The head.

Tootoo ooloo. To behead.

Mooi ooloo. The back of the head; the hair of the head.

Ooloo fanna. The mast head.

Ooloongi. The first, (in relation to time); the former; the beginning.

Ooloongi-mate. The name of the eleventh lunar month, (when the tendrils of the yams begin to die).

Ooloo-boco. A skull.

Ooloeenga. The name of the seventh lunar month.

Ooloonga. A pillow; any thing to rest the head upon whilst sleeping.

Ooloongiă. Beaten at a game.

Ooma. A kiss: also their mode of salutation, by applying the nose to the forehead of the party saluted, (as it were smelling).

Ooma. The shoulder.

Oome. A seal, (phoca).

Ooméă. Clay.

Oomochi. A bung, cork; a stopple of any kind: to stop or *bung up*; a pledget of banana leaf for wounds.

Oomoo. Victuals dressed under ground, or baked.

Fe-oomoo. To cook.

Tangata fe-oomoo. A cook.

Mea fe-oomoo. Cooking utensils.

Oono. Scale of a fish; tortoiseshell.

Oono-oono. Scaly.

Oó-o. Craw-fish.

Oó-o. To crow, as a cock.

O'-ooa. To desist: hold! forbear! softly! until.

Oó-oó. To bite; to peck as a bird; to sting.

Oota. Land or shore: *vy oota*, a river, i. e. land water.

Gi-oota. Ashore.

Ooto. The brain. The cocoa-nut, when it is in the act of germinating.

Otoo. A line or row of any thing, as of yams planted.

Otooli. A certain kind of fish, resembling the mackarel.

Otta-otta. Raw; uncooked.

Ow. Thy own.

P.

Pa. A certain kind of fish-hook, made of tortoiseshell and mother of pearl shell, on which no bait is put; for as it is trailed along the surface of the water, it has the appearance of a flying fish; all other kinds of fish-hooks are called *matow*.

Pááinga. A sort of bean used to play with.

——— papalangi. Coin; money; dollars.

Pacáwla. The corpse of one slain in battle: this word is borrowed from the Fiji people.

Pachi. To clap the hands together flat, so as to make a noise: this is one of the methods used to keep time in dancing or singing.

Pachine. A necklace made out of whale's teeth.

Pacoo. Crimp; crisp; cracknel of baked pork: also the scab of a sore; crust.

Pagiá. To impinge; to fall or strike against; to squash.

Pagnatá. Backward; disobedient; stubborn; unwilling; obstinacy.

Pagnofooa. Willing; obedient.

Palácaláca. A kind of spear made of a wood so called.

Palalooloo. Always used with *hooi*, before it; its meaning not exactly known.

Hooi palalooloo. A rib.

Pale. To push or shove along, as a canoe in shallow water, with poles that reach the bottom. *Pale vaca*, the name of the poles used as above.

——. To parry a spear or arrow.

Pali. The os pubis; the share bone.

Palla. A sore; an ulcer; to fester; to suppurate; the name of a disease.

Paloo. To mix with water; to mix fluids together.

Pango. Crossness; obstinacy; perversity of disposition.

Pani. To bedaub; to smear.

Paniagi. To besmear.

Paniooli. All black and dirty; smeared with dirt.

Páoonga. The tree, the leaves of which being embroidered with the fibres of the cocoa-nut husk, are used for imprinting *gnatoo*; also, when not embroidered, for making sleeping mats.

Papa. The male organ of generation; the penis.

——. The hollow piece of board on which *gnatoo* is imprinted.

Low papa. A board.

Pápá. The mid rib of the banana or the plantain leaf.

Papalangi. White people; Europeans: also European manufactures, such as cloth, linen, &c.

Papanga. A face deformed by the disease called *palla*.

Papani. To forage; to seek out for provisions; a foraging party.

Papata. Grained; rough.

Pápitetéle. A kind of sleeping mat.

Passa-passa. A conversational phrase, familiarly used, implying one's disbelief of what is said.

Pato. A goose: they have no geese at Tonga, but they have seen them on board of European ships, and give this name because they think we call them so. They have an increasing breed of fine Muscovy ducks, procured from the Port au Prince, which brought them from the Sandwich islands: these they also call *pato*.

Patta. Grained; rough; coarse.

One patta. Gravel.

Pátoo. An escar; mark of a wound not gained in battle, nor by a warlike instrument.

Patoó. Occursion; a clapping together with a noise; pulsation of the heart.

Peca. A species of bat; (the vespertilio vampyrus.)

Pechi-pechi. Pigs feet, (trotters).

Pecoo. Blunt; obtuse; not sharp.

Pepe. The butterfly.

Pepine. Meanness, (rather economy).

Pete-pete. Rough; rugged: (a face marked with the small pox they would call thus).

Pow. Mischievous; audacious.

Powchia. To interrupt a person vexatiously or mischievously; mischievous interruption.

Pya. Destitute; alone; without friends or assistance; an orphan.

S.

Seooké! Alas! an interjection denoting pity, pain, or distress.

Seoóke! An interjection denoting surprise or astonishment.

Séookéle. Vide Seooké.

Sése. Friendless and destitute.

Seséle. Eccentric; odd; strange and uncommon.

Sisi. To hiss.

Songo. A Fiji word adopted at Tonga, implying the act of closing the door of a fortified place.

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Sowagi. To wreak vengeance; to retaliate: (this is a Fiji word adopted by the Tonga people.)

Sowlä. Revenge; (adopted from the Fiji language).

Sy-sy. A kind of spear.

T.

Ta. To strike or beat; to hew; to carve or cut wood or stone: this name is also given to their mode of marking their bodies. See *ta tattów*.

Tá-tá. To buffet or beat about; a mallet; a hammer.

Acúw-tá. A club of any kind.

Ta-mate. To kill by striking.

Tamaté. Kill him; kill it.

Ta-tattów. (To strike the tattow). This operation consists in puncturing the body with an instrument resembling a small tooth comb, which is dipped in a mixture of soot; so that the place becomes indelibly marked. The instrument is struck with a piece o wood.

Ta-nioo. The ceremony of spinning a cocoa-nut, as a prognostic.

Tááfi. An obstacle; to obstruct; to obviate; to curb; to check; to frustrate; to detain; to intercept; to inhibit.

——. To fix on by choice; to select.

——. To challenge, (in battle, or in a game); a challenge.

Táägi. To deracinate; to pull up by the roots.

Tääne. The ceremony of marriage, or rejoicings on the occasion of a chief's marriage.

Täänga. A song; poetry; verse; rhyme.

———. To cut down wood; to hew trees.

Tabili. Bellows: also the act of blowing the fire with a fan or the breath.

Táboo. Forbidden; illicit: also sacred; consecrated; under a prohibition; any thing forbidden to be eaten or touched.

Tabooni. To shut; a bolt or bar to fasten a door.

Tácabé. Unmarried; (applied only to females), whether a widow or not.

Tacábe. Necessitous; poor.

Tacanga. An attendant of a chief.

Cow tacanga. The suite of a chief.

Tácapów. Mats of the cocoa-nut leaf, used for flooring.

Tacca. To look on; to be present at, or to assist at any amusement; a circuit or perambulation.

Tacca-milo. Flexuous; winding.

Tacca tacky'. To engird or circle round.

Tacky'. To wheel or turn about; to wind; to surround; to roll up, as cloth, &c.

Tacoto. To lie along; to lie down; one lying: (this word is also used when speaking of deceased chiefs); to lean against.

Täë. Dung; excrement.

Tafa. To cut; to intersect: also to cut the skin with a shell or piece of bamboo. so as to create an effusion of blood, for the purpose of alleviating pain; to lay open a wound for the purpose of curing it, or to take out extraneous bodies.

Tafanga. A paddling canoe.

Tafanga-fanga. The plains or open country.

Tafe. To stream or run like water.

Vy tafe. A brook; a stream of water.

Taffi-taffi. To sweep; to use a broom; to brush off dust.

Tafoki. To turn back; to return; to turn round; to turn over.

Taggi-taggi. To carry in the hand, as a parcel; to lead a child by the hand.

Taggi-taha-be. Each; each one.

Taha. The numeral one, individually, standing by itself.

He taha. Somebody; anybody.

Iky' taha. None; not one.

Fanów fucca taha. At one birth.

Taha-be. Single; singly.

Toca-taha-be. An individual; one person.

Taha-be. Once only; single; only one.

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Taha-gehe. One beside; another.

Tahi. The sea; the wide ocean; sea water.

Tahi-hoco. High tide.

Tahine. A virgin; a young girl: also a term of respect to female nobles, even if they be old and have a family.

Tái. Without; not having: (is often used to form compound words, like the English deprivatives, in, *un*, *less*).

Tái-abi. Houseless; without home.

Tái-ala. Incongruous; unfit; inexpedient.

Tai-alla-tattow. A mismatch; (said of things not conformable).

Tái-áoonga. Useless; worthless; unnecessary.

Tái-booboonoo. Not shut; not fastened up.

Tái-boto. Unskilful.

Tái-catagi. Unbearable; intolerable, as pain.

Tái-cotóa. Incomplete; imperfect; not the whole.

Tái-fa. Impossible; unable; unaccustomed; unskilful.

Tái-fafanga. Unfed; not been fed.

Tái-fa fucca maoo. Inexplicable; unintelligible: also not to be unravelled, as tangled string.

Tái fa lea. Speechless; not able to speak from any cause whatever.

Tái fa low. Numberless; not to be counted.

Tái fa mate. Inextinguishable; invulnerable; immortal.

Tái fa mohe. Restless; inability to sleep.

Tái-fa-vete. Indissoluble; inextricable: (applied to a knot which cannot be undone).

Tái-fanów. Sterile; barren: (applied to women) childless.

Tái-fioo. Insatiable; (with regard to any appetite).

Tái-foofooloo. Unwashed.

Tái-fooó. Stale; old; (literally, not new).

Tái-fucca-ilonga. Indiscriminately; without mark or distinction.

Tái-fucca-tangata. Unmanly; dishonourably; cowardly.

Tái-fucca-tattów. Disparity; inequality.

Tái-fy-gehe. Unalterable; not liable to change, (in a physical sense).

Tái-gena. Uneaten; (not yet devoured).

Tái-gigihi. Incontestable; so true as not to be disproved; of a nature not to be investigated by argument.

Tái-gnaoóē. Motionless; still; uncultivated, as land.

Tái-halla. Inevitable; infallible; unerring; certain.

————. Pathless; without a road.

Tái-helu. Indefatigable; unfatigued, (literally, not out of breath).

Tái-beloo. Uncombed.

Tái-hili. Endless, in respect of time.

Mōoói tai hili. An everlasting life.

Tái-hoóō. Untilled; undug; unweeded.

Tái-ilaw. Imperceptible; unseen.

Tái-ita. Wrathless; without anger.

Tái-láā. Sunless; having no sunshine.

Tái-lata. Discontent.

Tái-loto. Insensible; deprived of sense or motion, from an accidental blow; thoughtless; improvident.

Tái-loto-mow. Capricious; unsteady minded.

Tái-low. Leafless.

Tái-ma. Bare-faced; shameless; unclean; dirty.

Tái-machila. Blunt; obtuse.

Tái-mahalo. Mistrustless; unsuspicious; unthought of.

Tái-mamahi. Painless; without bodily suffering.

Tái-manatoo. Forgetful; inconsiderate.

Tái-manava. Breathless; short of breath.

Tái-mánavachí. Bold; unterrified; courageous.

Tái-mánavahé. Bold; unterrified; courageous.

Tái-maoo. Indefinite; not distinctly understood.

Tái-mate. Deathless; immortal.

Aców tai-mate. A tree that is always replete with green leaves.

Hotooa tai-mate. An immortal spirit.

Tái-mohe. Sleepless; restless.

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Tái-molle. Uneven; rough; (applied to a surface).
Tái-momoho. Unripe, (as fruit).
Tái-monoola. Unpropitious; unfavourable.
Tái-mōóni. False; incredible.
Tái-mōoói. Unfertile; barren, (as land.)
————. Mortal; mortally; (with reference to a wound or disease).
Tái-mow. Inconstant; untenable; moveable; unobtained; not made certain of; unsafe, or insecure.
Tái-mow-angi. Irrecoverable, or lost to him or them. See *angi.*
Tái-mow-atoo. Irrecoverable, or lost to thee or you. See *atoo.*
Tái-mow-my. Irrecoverable, or lost to me. See *my.*
Tái-nanamoo. Inodorous; having no odour, good or bad.
Tái-nofo-mow. Itinerant; wandering; unsettled.
Tái-ochi. Endless; unexhausted; inexhaustible; not yet finished.
Tái-ofa. Without love; merciless; cruel; oppression; overbearing conduct.
Tái-ofi. Incontiguous; not near together.
Tái-ohana. Unmarried; having no wife or husband.
Tái-ongo. Noiseless; quiet; unheard.
Tai-táäfi. Unobstructed; without obstacle.
Tai-tammy'. Fatherless.
Tái-tattów. Disproportionate; unequal; matchless.
Tái-toli. Ungathered, as fruit or flowers.
Tái-tonoo. Incorrect, (as an account or statement not agreeing with other accounts).
Tái-toogoo. Incessant; perpetual; continual.
Tái-tootoo. Unburnt; not ignited; saved from the fire.
Tái-vacky'. Heedless; inattentive.
Tái-vela. Unburnt; the same as *tai-tootoo:* also unscalded.
Tái-vete. Unstripped; unspoiled.
Taky'. To anoint or smear with oil. Takyagi (the same).
Tala. To tell; to relate; to disclose; to bid.
Talabooi. Impudent; saucy; impertinence from an inferior to a superior.
Tala-lohi. A false recital.
Talamy'. To tell to me or us. See *my.*
Talangi. To relate to a third person; (from *tala,* to tell; *angi,* to). See *angi.*
Talanoa. A narrative; a relation; a discourse; chat; conversation.
Talatoo. To relate or tell to thee or you, (from *tala* and *atoo*). See *atoo.*
Tali. To wait for a person's coming or going.
——. To entertain, or to give a meal or feast to.
Talla. A thorn. *Tallaia,* thorny.
Talla-talla. Thorny; prickly.
Talo. A certain esculent root.
Taloo. To beckon.
Taloo. Since; (after which time).
Tama. A boy; a young man.
Tama-boon. A doll; (from *tama,* a boy, and *boon,* the name of the wood of which it is made).
Tamachi. A child of either sex.
Tamate. To kill. See *tamatea.*
Támatéā. To kill; (from *ta mate ia,* strike, death, him).
Tammy'. A father.
Tanagi. To gather together; to collect; to convocate; to accumulate: an assemblage of people, or collection of any thing.
Tanga-cabo. A case for arrows made of bamboo.
Tanga-mimi. The bladder of urine.
Tangata. A man; any male: also a term of honour applied to a brave man; (as having the true manly character).
Loto fucca tangata. Magnanimity.
Foo tangata. A giant.
Tangata-tow. A warrior (literally, a war man).
Tangi. To weep; to implore; to lament; to supplicate; to beg pitifully, or earnestly; to coo, as the doves.
Tangi-fe-toogi. To bemoan; to beat the face with grief.
Tangi-mōóni. Asseveration; an interjection denoting surprise; (*mōóni,* truth).

104 Tango. To wander by night; to lie in wait for.

Tangooloo. To snore.

Tano. A grave, or pit, in which a body is buried.

Tanoo. To overwhelm; to bury.

Tanoo-manga. The sixth lunar month (when the yams are already planted).

Táo. A dart; javelin; lance; spear.

Tao velo ica. A fizgig, or spear to strike fish with.

Tao fotoi. A spear headed with the sting of the *sting-ray*.

Tao talatala. A bearded spear.

Taoo. To cook victuals under ground (according to *their* method.)

Fy taoo. To get ready the leaves, &c. with which the victuals are covered during the process of cooking.

Táoobe. Pendent; hanging.

Taoonga malie. Exactly fitted, or suited: very suitable.

Tapa. The substance manufactured from the bark of the Chinese paper mulberry tree, which when imprinted is called gnatoo. See *gnatoo*.

Tá-tá. A mallet; a hammer.

Tatali. To await; to expect; to pause.

Tatau. To way-lay; an ambuscade; people lying in wait.

——. The name of a charm by which people are supposed to be injured, and consists in burying something belonging to them in the house of a principal god, or of the tutelar god of their family, or in the grave of a superior relation.

Tattangi. To clink; to jingle together.

Tattaoo. See *taloo*.

Tattów. The custom of marking the body by puncturing, &c. See *ta-tattow*, under the article *ta*.

———. Alike; like; similar to; coequal: *he tattów*, a match, an equal.

———. A matting used as a screen on the weather sides of houses.

Tattów-anga. Conformity; similarity.

Tattów-be. Alike; similar; in like manner.

Taw. To cure; to heal: a remedy; a cure.

——. To drop; to slip down; to fall; to let fall; to be killed in battle.

——. To implant; to plant.

——. To open, as a box, or door.

——. The sugar cane.

Tawgia. To ravish; to commit a rape.

Tawgoutoo. A certain preparation of food.

Tawto. Blood; to bleed as a wound does.

Pani tawto. Smeared with blood.

Tawto-tawto. Bloody.

Te. Almost.

Te-how. About to come.

Té-té. Same as *te*.

—. The personal pronoun *I*, except in the future tense, when it is *Oo*.

—. The sign of the future tense; it makes *e* in the third person singular.

—. This word often means, to can, or to be able, as *te ger*, canst thou? *te now*, can they? See *tegger*.

Téä. Pale; white.

Matta téä. Pale in the face.

Tēhoo. A hundred.

Tebi[illegible] To trip along; to pace; to step: the gait or walk of a person.

Teboo. Knotty; uneven; prominent.

Teboo-teboo. Rough with knots; lumpy.

Teca. To trundle, or roll along the ground: a wheel; a ball: the name of a boyish sport; to string a bow.

Teców. A score. Used merely as a collective noun, as our words *dozen* for twelve, *score* for twenty; but only in numbering yams and fish; both which are counted by pairs; as *Oofi taha gnahoo*, yams one pair, yams two pair, &c.: but when the quantity amounts to ten pair, instead of saying *Oofi ongofooloo gnahoo*, yams ten pair, they say *Oofi teców*, twenty yams; leaving out *gnahoo*, the word expressive of pair. When the number amounts to more than twenty, they say a *score and one pair*, a *score and two pair*, &c. *teców mo taha gnahoo*, &c. When it amounts to two or more scores, the word *gnaców* is used instead of *tecúw*, as *ooa gnaców*, two twenties, &c. When it amounts to five scores, or a hundred, they say, *Oofi tefoohi*; as *oofi tefoohi mo tecúw*, a hundred and twenty yams.

Téë. To swim; to float.

Fucca tee. A water excursion for pleasure.

Téë-téë. A float; to float on the water; to be buoyant.

Tefe. To circumcise in the Tonga manner: the Fiji method is called *camo*.

Tefito. The root of any plant.

Tefito fanna. The heel of a mast.

Tefooa. Single alone; by one's self.

Amo fucca tefooa. To carry any thing on a stick over the shoulder.

Tefoohi. A word for one hundred, used only in counting out yams, fish, &c.

Teggafili. Prostrate; thrown down by accident: lying on the ground.

Tegger. (From *te*, the sign of the future, and *ger*, thou), thou shalt, thou wilt: taken interrogatively, it often means, canst thou?

Tegi. To break wind: flatus from the intestines.

Tegichi. Not yet; ere.

Tehi. A piece or morsel of food: only used with *my*, e. g. give me a piece, *my tehi*.

Tehina. A brother.

Cow tehina. Brethren.

Téhów. About to come.

Téia. To belabour; to thump, or beat; (from *te*, to strike, *ia*, him).

Tele. To scrape; also sometimes used for *to shave*.

——. A razor.

Telefooa. Bare; naked.

Fucca telefooa. To strip naked.

Telie. The name of a certain tree.

Teliha. Choice; will.

Fy teliha. Option; choice; will: do as you please.

Telinga. The ear.

Tenga. The thigh; the ham.

Hooi tenga. The thigh bone.

Tenga-tangi. Sickness: this word is only used when speaking of chiefs, excepting Tooitonga. See *boolooki*.

Tenne. Used instead of *te* and *ia*, he shall or will; as *tenne aloo*, he shall go, instead of *te aloo ia*.

——. (Used interrogatively,) it may imply power or ability of doing any thing; as *tenne aloo?* can he go?

Teoo. To adorn with dress; to attire; to bedeck or equip; to prepare to go any where.

——. Finery in dress.

——. Ready; prepared; (whether in respect to dress, or any thing else).

——. (Used interrogatively), can I? (see *te*). It is also the first person of the future tense, I shall or will.

Téootów. Array of battle.

Tepa. To goggle; to squint.

Matta-tepa. Goggle-eyed.

Tété. Well nigh; almost. See *te*.

Téte-tête. Tremulous; chilliness with shivering.

Tetemi. To flutter; to tremble; to vibrate as a cord.

Teve. The name of a particular plant, the root of which, in time of scarcity, is eaten for want of better food.

To. The name of a tree, bearing berries, of which the glutinous pulp, (called also *to*), is used to paste together the different sheets of *tapa*.

Tó-óchi. (This word is always used with *fucca* before it). See *fucca to-ochi*.

Toa. Brave; magnanimous: prowess; bravery.

Toa-he-tow. Strong in arms: armipotent.

Toa. The *casuarina*, or the wood of this tree.

Tobe. A lock or tuft of hair.

Toboo-váë. The sole of the foot: a shoe, or sandal.

Toca. Aground; to get aground: to lie on the ground.

Fucca toca. To run aground.

——. A word applied only to gods and human beings, and means the same as person, or individual.

Toca-ohi. Few (people).

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104 Toca-ooa. Both.

Toca taha be. Only one person; by one's self, without the assistance of others.

Tocalów. Eastern; in the east: the east.

Tocca. Vide *toca*. (The true sound is between both.)

Tochi. See *tochi tochi*, which is the more usual word.

Tochi-tochi. Nibbled; notched.

Toco. A post used to make fast canoes to.

Toco-toco. A staff; a short pike, used as a walking stick.

Tocooa. Only used in conjunction with *cochá*, what? as, *cocha tocooa?* what do you say?

Tocoto. To lie along; to lie down.

Tóē. Remainder; residue; superfluous quantity.

Tue mea. Leavings.

—. Again; once more.

Tóëuga. Residual. *Toenga mea.* Leavings. See *Tuenga.*

Toetaców. The diversion of a general battle, which takes place after some of their feastings.

Tofe. The oyster.

Matta he tofe. Pearls (i. e. the eye of the oyster).

Tofi. To mince; to cut into small pieces.

Tofi-tofi. See *tofi*.

Tofoá. A whale.

Tofoo. A calm (no wind.)

Tofoobe. The same throughout; just as.

Toge. A water snake, like the conger eel.

Togi. An adze.

Togi fucca anga gehe. An axe; i. e. an adze of a different turn, or disposition; because they express an axe, by calling it an adze, having the blade differently turned with respect to the handle.

Tohi. A picture; to draw a representation; to write.

Toho. To drag; to tow a vessel along.

Toho fucca malohi. To drag by main force.

Toho gi tahi. To launch.

Halla-toho. A drawbridge.

Toho-toho. A rape; to ravish, or commit a rape.

Toi. See *toi-toi*, which is the more usual word.

Toi-toi. To hide; to conceal oneself (whether through cowardice or not).

Hawla toi-toi. To abscond.

Tofä. Pierced with an arrow, or spear, or any pointed instrument; pricked.

——. To meet one's expectation of profit in the act of bartering, or trading.

——. To lose a game.

Toki. Newly; lately; just now.

Toki fy. Lately done.

Mea toki fy. A recent event.

Tole. Pudendum muliebre.

Toleccalecca. Beautiful (not applied to women, but only to men, though sometimes, metaphorically, to plants, trees, and canoes.)

Toli. To gather, to pluck, as flowers or fruit.

Tolo. To pitch, or throw any thing heavy; the name of a certain game.

Tolo-afi. To produce fire by rubbing the end of a dry stick on a piece of dry wood.

Toloa. The duck (properly the wild duck).

Tolonga. Permanent; lasting; durable.

———. The piece of dry wood on which the end of a stick is forcibly rubbed to produce fire: the stick is called *coumatoo*.

Toloo. The number three: the sign of the plural of personal and possessive pronouns.

Toloo-ongofooloo. The numeral thirty.

Toma. Pride in dress, or appearance.

Tome. A sort of torch.

Tomooa. Before; first (in relation to time).

Tongi. To engrave; to carve, as they do the handles of clubs, &c.

Tongiagi. A double sailing canoe.

Tongo. The mangrove.

Tonomea. A kind of spear.

Tonoo. Manifest; clear; distinct; direct; even; in a row.

Tonoo. Candid; open; sincere; methodical; precise; punctual.

Fucca tonoo. To demonstrate; to make evident.

Tonooangi. Plain; evident to him, her, or them. See *angi.*

Tonooatoo. Plain; evident to thee, or you. See *atoo.*

Tonooia. Guiltless: in the right.

Tonoomy'. Plain; apparent; evident to me, or us. See *my.*

Too. To stand; to tread: also to rise: interjection, stand up! get up!

Too gi mooa. To front.

Too-mow. Stagnant (as water).

Too-tonoo. Upright.

Too-oota. To land.

Too. To cut; to separate by cutting.

Tooa. The lower class of people: the name of the lowest rank in society.

——. A superior sort of yam.

——. The back; the loins; behind; external.

Tooa nima. The back of the hand.

Tooa-vâē. The instep.

Tooa-gia. The nape of the neck.

Tooa-bico. Hump-backed.

Tooa-falle. The outside of the roof of a house; the back of a house.

Tooa-booge. The flat, or upper surface of the *booge* (part of a canoe). See *booge.*

Tooachina. A cousin, either male or female: also an uncle.

Toóafafine. A sister.

Tooanga. A post, or standing place: a place where any thing has stood.

Tooange. Standing against.

Toobo tali naffa. A child who being the offspring of a chief by a woman not a chief, is liable to be strangled. The words mean "Toobo waiting the drum;" perhaps formerly they used drums on the occasion of sacrificing children.

Tooboo. To spring up; to grow: to yield: a shoot; a sprout; a bud.

Tooboo-anga. Ancestry; origin, or source of any thing.

Tooboo-lahi. To increase.

Tooboo-vy. Aquatic; belonging to the water, as aquatic plants, fish, &c.

Tooboo-vaoo. Growing wild.

Fucca tooboo. To cause to spring up.

Tooboo. The groin.

Toobooanga. Origin; source (*tooboo,* to spring; *anga,* place); ancestry.

Ooluoagi toobooanga. First fruits (of the season).

Tooboo ange-co. To become like.

To-ochi. See *fucca to-ochi.*

Toochia. To crop; to cut off.

Tooenga. Residual: it is sometimes pronounced toénga, also twenga, which see.

Tooenga mea. Leavings.

Toofa. To assort; to deal out; to dispense; to share out.

Toofoonga. A workman, or artificer.

Toofoonga ta macca. A mason.

———— fy cava. A barber.

———— ta-ta. Any artificer that uses the axe, &c. &c.

Toogi. To strike; to hammer: also a hammer, or mallet; a blow with the fist; the name of a religious ceremony: to throb; to pulsate like an inflamed part: to lie under the charm of tatao.

Toogia. To stumble; to tumble down.

Toogoo. To abolish: to quit; to leave off; to bequeath; to relinquish; to leave off work; to lower (as a sail).

———. Termination, or completion of labour.

———. To contain; to retain; to remain: to accept; to keep; to lay up or put by.

———. To allow, or permit: *toogoo-be,* to let or allow of.

———. To desist; to cease; to delay: *fucca toogoo,* to appease (anger or public disturbances.)

———. Hold! avast!

———. To dye, or stain; *toogoo coola,* to dye, or stain red.

Toogooanga. The end, or termination (used principally in a moral sense, as the termination of happiness or misery).

————. A place where any thing is kept, or suffered to remain.

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104 Tougooanga-gele. A quagmire.

Toógooloá. For a long time.

Toogoo-oota. Inland.

Toogoo-y-be. Be i. so.

Toohoo. The forefinger; to point with the finger.

Tooi. A chief, or tributary governor of an island, or district.

——. A kind of club.

——. The knee.

Tooi lima; the elbow (the knee of the arm.)

Tooi. To string beads, or flowers; to plait wreaths of flowers.

——. To sew with a needle and thread.

Tooianga. A seam (in sewing).

Toola. Bald; bald-headed.

Tooli. To run after; to chase, or pursue. *Tooli mohe*, to nod with sleep.

Toolli. Deaf, from any cause whatever.

Tooloo. To drop, like water.

Tooloo he matta. A tear.

Tooloo-tooloo. Instillation; dropping (as a fluid).

————. Eaves of a house; the edge of the thatch (whence the rain drops).

Toolool. To drop into (as a fluid); any fluid to drop into the eyes to abate inflammation; or to drop into an ulcer for the same purpose.

Toonga. A pile, or heap, of any thing.

———. The core of fruits; a knot in wood; a kernel; the seed of plants.

Toonga awta-awta. A heap of dirt, or filth.

Toonga-igoo. A joint of pork, consisting of the lower part of the back and the tail.

Toonga gele. A mound of earth; a bank.

———. A ladder.

———. Also a corruption of *tooangá*; which see.

———. A row of plantain or banana trees.

———. A sign of the plural number of animated beings.

Toonga mea. A number of people; many people: people.

Toonga vae. The ankle joint.

Toonoo. To broil, as victuals upon hot embers.

Too-oo. To rise from the ground, or bed; to get up: get up!

Too-ooloo. To decapitate.

Toopa. A window, or small opening sometimes in a house; rather a hole in the fencing of a fortified place to discharge arrows through.

Tootanga. A block; a large piece or slice of any thing.

Tootanga-aców. A log of wood.

Tootanga-oofi. A large piece of yam.

Tootoó. To cut; to separate by cutting; to cut off; to prune.

Tootoo-ooloo. To behead.

Tootoó. A chisel (either of iron or stone).

Toótoo. Heat; ignition; burning: to burn; to kindle; to boil.

Toótoo. The bark of the Chinese paper mulberry tree, of which gnatoo is made.

Tootoóë. Thin; emaciated; lean; raw-boned; lankness.

Tootooloo. Dropping off, or out of (as a fluid): to be permeable to water, as the roof of a house when the rain drops through.

Too-y'. Dilatory; slow.

Totoca. Slow; tardy; softly; quietly.

Totoca-ange. Slowly; softly.

Totolo. To crawl; to creep; to grovel.

Totonoo. Manifest; clear; distinct; direct; straight; even; in a row; upright; perpendicular.

———. Candid; open; sincere; fair and honest.

Totónooági. Minutely.

Toty'. A sailor; a man accustomed to work canoes; a fisherman.

——. To fish, either with a net, or with line and hook.

Tow. War; an army; a battle by land; the enemy; to wage war; to invade; in a state of war.

——. The end or extremity of any thing.

Tow-mooli. The stern of a vessel.

Tow-mooa. The stem of a vessel.

——. The year; a season; the produce of a season.

——. Fit; suitable: to fit; to suit (as one body does another).

——. To barter; to trade.

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Fucca tow. To exchange.
Tow. To excern, or squeeze out, as water from a sponge; to wring out.
——. To reach, or extend to.
——. To meet one's expectation of profit in the act of bartering, or trading (the same as *toia*).
——. The pronoun plural, *we* (only used when the person spoken to is included).
Tow-alla. To luff; to bring a vessel's head nearer to the wind.
Towalo. To row, or to paddle.
Tówbé. Annual.
Towbotoo. Nearly adjoining; neighbouring; by the side of; abreast of; border; boundary.
Towbotoo gibena. On that side.
Towbotoo giheni. On this side.
Towbotoo-my. Hithermost.
Towbotoo-ange. Thithermost.
Towfa. A squall of wind; a gale.
Tow-falle. A besom; a broom.
Towgete. An elder brother; the first born, either male or female.
Tow-hifo. To impend; to hang over.
Towla. An anchor; a cable.
Towlanga. An anchorage.
Tówmátów. To fish with a line and hook.
Towmooa. The prow, or head of a ship, or canoe.
Tow-mooli. The stern of a vessel; astern.
Tow-ooa. The dual number of the pronoun *tow*.
Towtéä. To chide; to rebuke: chiding: reproof: to punish.
Tow-toloo. The plural number (in contradistinction to the dual) of the pronoun *tow*.
Tów-tów. To hang.
Tow-tow-hifo. Dependent; hanging down.
————. A religious ceremony so called; (an offering to the god of weather).
Tow-tow. To wring as a sponge.
Tówtówoonga. A circular flat piece of wood, surrounding the middle of the string, by which the oil baskets hang, so as to prevent rats getting to the basket.
Twawfa. A heath; a common.
Twenga. Remainder (from *toe anga*).
Twiuga. A wreath (as of flowers); a string (of beads).

V.

Va. A piece (only applied to wood) or trees).
Va aców. A piece of wood.
Vaca. A ship, vessel, or canoe.
Vaca foccatoo. A boat; small canoe.
Cow-vaca. Crew of a boat.
Vaca-fawha. A boil.
Vaca vaca. The side of a man, or any animal.
Vacca-vacky'. Careful; cautious.
Vacky'. To heed; to look to; to inspect; to view; to search; to be provident. Interjection, look! behold! lo!
Alio vacky'. To proceed carefully; to go circumspectly.
Tai-vacky'. Incautiously.
Vacky-ange. With circumspection.
Vacoo. To claw; to scratch.
Váë. The foot, leg, paw, of any animal; claw of a bird.
Focca manga váë. Astride.
Ilonga váë. A footstep; footmark.
Afe váë. The sole of the foot.
Mooi váë. The heel.
Cow-váë. The toes.
Foe váë. The leg.
Tooa váë. The back of the foot.
Motooa váë. The great toe.
Vahe. To parcel, or separate into parts; to divide.
——. To separate, or be separated, as two conbatants.
——. Parted from; broken off; divided.
Vaheanga. Division; separation.
Vaky'. Gathers; to plait, or gather: also a double garment of plaited *gnatoo*, worn on particular occasions.
Vala. Apparel; dress.
Mea vala. Clothes.
Vale. Mad; insane; foolish; crazy; delirious: also ignorant.
Matta vale. Dull; without thought.

104 **Valea.** Insane. See *Vale*.

Valoo. The numeral eight.

Valoo-ongofooloo. Eighty.

Vange. A curse; malediction; a string of abusive and imperative language, recommending the party abused to do something that is horrible, such as "Dig up your "father by moonlight, and make "soup of his bones;" in which sort of cursing some of the Tonga people are so well versed, that they will run on with it for half an hour without any repetitions.

Vaoo. A bush; a wood; a thicket; a field overrun with grass, or weeds.

Tooboo vaoo. Growing wild.

Aloo vaoo. Fallow; uncultivated.

Vaooa. Uncultivated (as land), overrun with weeds.

Vasia. Flattery; false praise.

Vata. The semen of animals.

Vave. Speed; velocity; quick; swift-footed; brisk.

Mutta vave. Quicksighted.

Vavea. See *Vave*.

Vave-ange. Quickly; speedily.

Ve. Corruption of *vae*, the leg or foot, and is only used in the formation of certain compound words; as, *vevave*, light-footed; *vebico*, bandy-legged.

Vebico. Bandy-legged. See *Ve*.

Vehaca. A sea-fight.

Vela. Calid; hot, fervent: to burn; to scald.

Veli. Prurient; itching: to itch.

Velo. Jaculation; projection (as of a spear); also to launch, or slide along.

Tao velo ica. A fizgig; a spear to strike fish with.

Vete. To despoil; to divest; to plunder; to dispossess of; to pillage; to unroll: booty; plunder.

——. To loosen; to untie.

Vesa. A bracelet of any kind.

Vevave. Light-footed. See *Ve*.

Vicoo. Wet; damp; rainy.

Vicoo fucca chi-chi. Moist; damp.

Vili. A gimlet; any instrument to bore holes with.

Vilo. To twirl; to spin round.

Vivicoo. See *Vicoo*.

Vow-vow. To scrape (with a knife, or shell, &c.)

Vy. Water; liquid; fluidity; juice; a pond; any thing serous or watery.

Fucca vy. To dissolve, melt, infuse; to drench with any fluid.

Vy oota; vy tafe. A river; a brook.

Vy-hoo. Broth made of fish; (*hoo*, to boil: they have no other broth.)

Vy-oofi; vy-bopa; vy-chi; vy-vi. Are names of particular preparations of food: for description of which see the article Cooking in this vol. p. 272.

Vy-mooa. The third lunar month; (*mooa*, the first, it being the first *vy*, watery, or rainy month).

Vy-mooi. The fourth lunar month, or second rainy month; (*mooi*, following).

Vy-vy. Weak; debilitated; ineffectual; faint; languid.

Vy-vy motooa. Weak with age.

W.

Wi. Interjection. Fie! for shame!

Wo. To go; to proceed: this word can only be used in a plural sense; thus we cannot say, *gooa te wo*, I go, but we may say, *gooa mow wo*, we go. *Alo* may be used both singularly and plurally.

Wooi. Interjection. La! (of surprise.)

Woi. See *Wooi*.

Y.

Y. To put; to place; to deposit: also a corruption of *ai*, there.

Y-anga. A case; a sheath.

Y-be. Notwithstanding; yet; still.

Y-toa! Serve you rightly! you deserve it! I am glad of it!

Y-vala. To dress; to clothe.

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A

VOCABULARY,

ENGLISH AND TONGA.

It must be observed that the Tonga Words do not always exactly suit the English Words which are placed in the Alphabetical Arrangement, but are rather adapted to the English Expressions inserted between Parentheses.

A (the article). He.

Abaft. Gi-tow-mooli.

Abandon (to quit). Liagi.

Abashed (to be). Fucca-ma.

Abate (to lessen). Toogoo; hili; fucca chi-chi, e. g. the storm abated, *nai toogoo he towfa.* He lowered his voice, *nai fucca chi-chi enne lea.*

Abbreviate (to shorten or curtail in any way). Fucca chi-chi; fucca no-no.

Abdomen. Gete.

Abet (to incite, to make eager). Fucca boli.

Abhor. Féhia.

Abide (to dwell, to remain in any place). Nofo.

Abject (low, mean). Fucca tooa.

Ability (mental ability). Loto boto; (strength of body), chino malohi.

Able (strong). Malohi; (to be capable of), *fa.*

Able-bodied. Chino malohi.

Aboard. Gi-vaca.

Abode. Abi; nofoanga.

Abolish (to give up, to do away with). Toogoo; hili; chiagi; liagi.

Abominable (disgusting to the sight or feelings). Fucca-lia'ia.

Abortion (premature birth). Fanów mooi, (i. e. unripe birth).

Above (in point of place). Gi-aloonga, gi-hage; (in rank) mooa. (Vide *Before*).

Abound (to be in a large quantity collected). Lahi; (to be in a large quantity dispersed) fele.

About (nearly, almost). Te; (around) foli; (concerning) gi; (going to do) tooa.

Abreast. Tow botoo.

Abroad (in distant country). Gi mooli: (out, i. e. out of doors) gi-tooa.

Abrupt (sudden). Foki-fa; (broken and uneven) pete-pete; papata.

Abscond. Hawla.

Absent (at a distance, abroad). Mamaoo: (not actually present) gehe.

Absolute (fixed, certain). Mow; tai hala.

Abstain (to refrain from; desist). O'-ooa.

Abstruse (difficult to learn or comprehend). Iloa gnatá.

Absume (to destroy). Mowmow.

Absurd (contrary to reason, foolish). Vále.

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Abundant (plentiful, large). Lahi; (dispersed in large quantity) Fele.

Abuse (bad language). Cahe: a string of abusive foul language, frequently in a sort of verse, is called vangi.

Accelerate. Fucca vave.

Accept (to receive, to keep). Toogoo.

Acceptable (coming opportunely, welcome). Malie.

Accident (a mischance). Mála; (by accident) noa.

Acclamation. Mavava.

Accommodation (entertainment). Tali; tatali; (to accommodate) tali; tatali.

Accompany (to go with, to walk together). Aloo fucca taha.

Accomplish (to complete a work, or labour). Fucca óchi; (accomplished, completed, finished) ochi.

Account (to narrate). Talanoa; (to reckon up) low; (a narration), talanoa; (to account for; to explain) fucca maoo; tala.

According (agreeing). Tattów.

Accordingly (thereupon). Leva.

Accumulate (to heap up). Tanagi.

Accurate (correct; nicely true). Tai hala; mow; totónoo.

Accustomed (disposed, habituated). Anga; anga-be.

Ache (any pain). Mamahi; (head-ache) guagnów; (tooth-ache) nifo manoo.

Achieve (to do brave actions). Fy he mea toa.

Acid. Mahe.

Acquaint (to). Tala.

Acquaintance (friend). Cow tangata; (friendship) fucca cow tangata: no word for bare acquaintance without friendship.

Acquire (to get or obtain). Mow.

Acrid (pungent, bitter). Cáwaa.

Across (transverse). Fetowlagi; (on the other side) gi botoo gihena.

Act (to do, to perform). Fy; gnáhi; (to act ill) fy he mea covi; (to act well) fy he mea lillé.

Actions, (deeds, behaviour). Fygna mea; (battles) tow.

Active (nimble, quick, alert). Váve.

Actual (true). Móóni.

Acute (penetrating, intelligent). Boto; (sharp as a point or an edge) machila.

Adam's apple (the prominent cartilage of the throat). Monga.

Add (to put). Y.

Addict (to practise any habit to a great extent). Fa; (e. g. he addicted himself to drinking cava). Nai fa inoo cava ia.

Adhere (to cohere in a physical sense). Bigi.

Adherent (partizan). Cow-mea.

Adjacent. Ofi.

Adjoin (to join together). Fucca taha.

Adjoining. Ofi.

Adjudge (to arbitrate, to decide between). They have a phrase, but it is forgotten.

Adieu. Ofa; chiodofa; chiacoo-ofa: (meaning love, or not little my love; expressions used in taking leave and also on meeting).

Admire. Manaco.

Adone! (cease, be quiet). O'-ooa!

Adopt. (Forgotten).

Adoration (prayer). Lotoo.

Adorn (to decorate one's person, or any thing else). Teoo.

Adrift. Lellea: (this word is strictly applied to a vessel at sea, driven by wind without guidance).

Advance (to move forward). Mooa-mooa; (my, atoo, or angi must be added, according to the direction).

Advantageous (useful, profitable). A'oonga.

Adversary (an antagonist either in sport or battle). Fili; (the enemy) he tow.

Adversity (any misfortune). Mala.

Adulation. Fucca-ly.

Adulterer. Jiena tonoo fafine.

Adze. Togi.

Afar. Mamaoo.

Affable (mild, gentle, good-natured). Anga lillé.

Affect (to feign or pretend). Lehi; (affected, conceited) fia-fia; toma; low cow.

Affection (regard, love, friendship). Ofa; (affectionate) fa ofa.

Affirm (to assert solemnly). Tangi móóni.

Affliction (any misfortune). Mala; (ill health, disease) mahagi.

Affluence (riches, possessions). Coloa.

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Affray (to frighten). Fucca manavahé.
Affray (a quarrel). Ghe.
Affriction. Holo-holo.
Affright. Manavahé; manavachi.
Affront (to aggravate). Fucca ita.
Afloat. Tée-tée.
Afraid. Manavahé; manavachi.
Afresh (anew). Toe; (recent, new) Foo-o.
After (in place or time). Mooi-mooi; (according to) fucca; ange-co.
Again. Toe; (again and again) fy-y-be.
Agape. Jio.
Aged. Motooa; (full grown) the same; (young) mooi.
Aggravate (to incense, to provoke to anger). Fucca ita; fucca lili.
Agitate (to tremble or vibrate as a cord). Tetemi.
Ago (lately). Mooiange: (one day) he aho; (long ago) mooa-ange, loa-ange.
Agony. Mamahi obito.
Agree (to accord in opinion, &c.) Fucca taha.
Agreeable (in appearance). Matta hooa; (to the taste) boóö lillé.
Aground (striking the bottom, as a vessel). Toca.
Ague. Feke feke.
Ah! Iaooé!
Ahead (in advance). Gi mooa.
Ail (what ails you). Coihá goo ger behe: i. e. why are you so.
Aim (to take aim). Fucca ata: (this expression is also used for the act of looking along a stick or any such object, to see if it be straight).
Air: no word for still air: wind is called *matangi*; a breeze, *kavili-vili*.
Akin (related to). Cainga. Kyinga.
Alas! Oiaooé! Seooké!
Alert (quick in action or in resource). Matta boto.
Alible (nutritive). Fucca chino.
Alien (foreign or strange). Mooli.
Alight (to). Aloohifo.
Alike. Ange-be; ange-co.
Aliment. Mea ky.
Alive (either as an animal or plant). Mŏoói.
All (or rather whole of any thing, not in number but quantity). Fooa-be.
All (in number). Fooli-be.
Allay (to assuage pain). Fucca malolo; (to allay his anger) ger fucca hili enne ita.
Alliance (union of power or substance). Fucca taha. (The two chiefs are in alliance) gooa fucca taha ginowooa ho egi.
Allow (to permit). Toogoo.
Allowance (share, portion). Inachi; botoo.
Ally (one of the same party in war). Cow-tow. Kyinga.
Almost. Te; te-te.
Aloft. Gi-aloonga; gi hage.
Alone. Taha; be; taha-be; (by one's self) toca taha be; (he was alone) nai fucca taha-be.
Along with. Fucca taha mo.
Aloof (at a distance). Mamaoo.
Already (during the time). Lolo-tonga.
Also. Mo; hea; bemo.
Alter (to change). Gnahi gehe, (i. e. to make different). Alteration; gehe.
Although. Ca.
Altogether (as a whole or mass): Fooa-be; (in number) fooli-be.
Always (lasting, unceasing). Tai-toogoo. (They were always at war); na now nofo *too-be* gi nowtolo; i. e. they remained *warring only* among themselves.
Amass (to gather together). Tanagi; (to heap up) foccatoo.
Amaze. Fucca lelle mŏoói; i. e. to make run the life.
Ambition. Loto lahi; fia egi.
Ambuscade (men concealed in). Tataa.
Amiable. Fucca ofa ofa; fucca manaco.
Amiss (wrong, erroneous). Halla.
Amidst (among). Mo.
Amity (friendship, love). Ofa.
Among. Mo.
Amorous. Manaco fafine; mooi-tow.
Amount (all, in number). Fooli-be.
Amour. Feaooági.
Ample (wide, large, sufficient). Lahi.
Amusement (diversion, pastime). Fucca va.

Ananas. Fygna-pu.

Ancestor. Toobooanga. *Tooboo*, to spring; *anga*, place.

Anchor (also the cable). Tówla: (this word, differently accented, viz. thus, *towlá*, means the sail set).

Anchorage. Towlanga (*towla*, anchor; *anga*, place).

Ancient. Loa.

And. Mo; ma; be: *ma* is only used with numerals: *mo* may also be used with numerals, but not so well. *Be* is never used with numerals; it is often joined to the pronoun *ia*, he, and pronounced *bea* instead of *be ia*.

Anew (again, once more). Toe.

Anger. Lili; ita.

Anger (to make angry). Fucca ita.

Angle (to catch fish with a line and hook). Tow-matow.

Angler. Jiena tow-matów.

Angry. Ita; lili.

Anguish (excessive pain). Mamabi obito; (excessive grief of mind) tangi obito.

Animal (rather a bird). Manoo.

Animate. Fucca möoöi.

Animosity. Fachi-fachi.

Ankle. Toonga vae.

Annihilate. Fucca mawle (this word approaches nearest the idea: see mawle.)

Announce. Tala.

Annual (every year). Tow-be; (it was his annual custom to go to Tonga) coe anga-be mo ia ger tow-be mo enne aloo gi Tonga; i. e. 'twas the custom with him that yearly with his going to Tonga.

Anoint (to anoint the face, trunk of the body or limbs). Taky; (to anoint the hair of the head) pani.

Another. Taha gehe; (another person) toca taha gehe.

Answer; no proper word for. (Answer me) lea my; i. e. speak to me.

Ant (the small ant). Lo; (the large black ant) louta.

Antagonist. Fili; (the enemy) he tow.

Antecede. Mooa-mooaange.

Antipathy. Fa fehia (much hate).

Ant-hill. Lóoo he lo; lóoo he loata.

Any body. He taha.

Any thing. He mea noa.

Apace. Vaveange (quick, either in locomotion or work).

Apart (separate). Gehe (on one side, aside); gi-botoo.

Apiece (each). Taggi taha.

Apologize (to excuse). Fucca fichi.

Appal. Fucca manavahé; fucca manavachí.

Apparel. Vala; (European apparel) cofon papalangi.

Apparent (plain, evident). Tonoo.

Apparition (a spirit, a god). Hotooa.

Appear (to become visible). Fucca ha; (the mist cleared up, and the wood appeared) nai hili he hahow bea fucca ha he vaoo; (the ghost of Finow appeared to her) nai how giate ia he hotooa a Finow; i. e. there came to her the ghost of Finow.

Appearance (resemblance). Matta-ange; matta-matta.

Appease (to silence, or quiet a child). Fucca na.

Appease (his anger). Fucca toogoo (enne ita).

Appellation. Hingoa.

Appetite (hunger). Fia ky; (appetite in general) fia; (lust) fia feichi.

Applaud (to). Mavava; (public applause) mavava.

Applicable (fit, suitable). Ala.

Application (request, petition). Cawle.

Apprehend (to lay hold of, to seize or arrest). Booge.

Apprehensive. Manavahé; manavachí.

Apprise. Tala; fucca ilaw.

Approach. Fucca ofi (used either as verb or noun).

Approve (to). Lille-y; (approval) the same.

Apt. Fa; (he is apt to be angry) gooa fa ita ia.

Aquatic. Tooboo vy (springing up in the water, as certain plants; applied also to fish).

Archer. Jiena fa fanna; i. e. person much shoot. (He is a good archer) gooa fa fanna ia; i. e. does much shoot he.

Ardent (eager). Holi; fia.

Arduous (difficult to do). Fygnatá.

Are. Goon (the sign of the present tense).
Argue (to dispute obstinately). Gigihi.
Arid (dry, from any cause). Moamoa.
Arise (from the ground). Too; too-oo.
Arm. Nima (both hand and arm, either distinctly, or together).
Arms (weapons). Mea tow; i. e. warlike things.
Armipotent. Toa-he-tow.
Armistice. Fucca lilié.
Armpit. Faifine.
Army. Tow.
Aromatic. Nanamoo; (sweet scented, as flowers) namoo cacala.
Around. Foliangi.
Arouse (to awaken a person). Fucca aa.
Arow (in a row). Totonoo.
Aroynt (begone!). Aloo! fiamo aloo!
Arrant. Covi obito.
Array (order of battle). Teoo tow; (dress) teou.
Arrest (to seize or apprehend). Booge.
Arrive (to, at a distant place). Tow; (at the place where one is) tow; how.
Arrogant (proud, lofty). Low-cow; (presumptuous, insolent) fia egi.
Arrow (for war). Gnabów; (for sport) calio.
Artery. Calava. This word means artery, vein, or tendon.
Artful (deceitful). Loto ooa: (wise, knowing) boto.
Artificer. Toofoonga.
Artillery. Mea fanna fonnooa (things to shoot the land).
As (like). Ange-oo; (the conjunction, *as*) ca.
Ascend (to climb). Caca; (to go up, as up a hill) aloo hage.
Ascent (a height). Möoóuga.
Ascertain. Iloa; ilaw.
Ashamed (bashful). Ma.
Ashes. Efoo.
Ashore (on land). Gi-oota; (aground) toca.
Aside (apart). Tow botoo; (leaning on one side) hill.
Ask (to inquire). Fehooi; (to petition) hoo; (to request) cawle.
Askance. Nisi; (he looked at the man askance) nai nisi ia gi he tangata.
Asleep. Mohe.
Aspect (face, look, appearance). Matta; matta-matta; mamatta.
Asperse (to calumniate). Fucca covi.
Aspersion (false accusation). Lohiagi.
Assassin. Jiena lapachia.
Assassinate. Lapachia; (assassination) lapa.
Assemble (to). Tanagi; (assemblage) the same.
Asseveration (an oath; strong affirmation). Tangi mŏóni, fooa cava.
Assist (to act together). Fy fuccataha.
Associate (to dwell with). Nonofo; (companion) cow nofo.
Assort (to portion out). Toofa; vahe.
Assuage. See Allay.
Assuming (haughty). Fia-egi.
Astern. Tow-mooli.
Astonish. Fucca lelle mooui; (to make life run away).
Astray (to go astray, to wander). Hee.
Astride. Fucca manga vae.
Asunder. Gehe gehe.
Argue (to argue obstinately). Gigihi; (to discourse) talanoa.
Around (encircling, round about). Foli; tacky.
Arouse (to awaken). Fucca aa.
Asperse (to calumniate). Fucca covi.
Assuredly (certainly). Mŏóniange.
Asthma (any difficulty of breathing from whatsoever cause). Manava gnatá.
At. Gi; (at first) mooa-mooa-ange; (at hand) ofi; (at home) gi abi; (at night) he bŏooli; (at sunrise) he hengi-hengi; (at sunset) he ifi afi; (at once, both together) fucca taha.
Athirst. Fia inoo (wanting drink).
Athletic. Fefeca; malohi.
Atom (a small particle, a crumb). Momoi mea.
Atrocious (wicked, very bad). Loto covi obito.
Attach (to connect together). Fucca taha.
Attachment (regard, love) ofa; (—— of a warrior to his chief) ofa; nofo mow.

104 Attain (to procure). Mow.

Attempt (to try). Ahi ahi; (an attempt) the same.

Attend (to wait for or upon). Tatali; (to listen) fonongo.

Attendant (male follower). Cow tangata; (a female domestic) cownanga.

Attire (dress). Teoo; vala.

Avail (what does it avail). Coe-ha enne áoonga? i. e. what its usefulness? cooomá, i. e. what for? Bea-ha, i. e. and what?

Avenge (to inflict vengeance). Sowagi; this is not a true Tonga word, but is borrowed from the Fiji people.

Aversion (hatred). Fehia.

Avert (to turn aside or parry). Calo.

Avidity (in eating). Hooö-ky: (eagerness, strong desire) holi.

Aunt. Mehegitanga.

Auspicious (favourable). Monoooia.

Authentic (true). Mŏóni.

Await (to wait). Tatali.

Awaken. Fucca aa; fafango.

Augment (to enlarge, increase). Fucca lahi; fucca lalahi.

August (chief-like, dignified). Matta matta egi.

Avocation (employment, work). Gnaooe.

Away (at a distance). Mamaoo; (begone!) Fiamo aloo!

Awry (crooked). Bico.

Axe. Togi fucca anga gehe (meaning an adze of a different turn, the blade of the adze being transverse to the handle).

Ay. Io.

B.

Babble (nonsensical discourse). Low noa; (tale-telling) nanivi.

Babbler (a silly talker). Jiena low noa; (a mischiefmaker) jiena fucca covi.

Babe (of either sex). Tamachí; bibigi.

Baboon. Gneli; (they have seen baboons on board ships, and gave them this name, which is probably a corruption of some proper name by which they have heard a monkey called).

Baby (a doll or puppet). Tama booa.

Back (the back; the loins). Tooa (to lie on the back) tacoto fucca foo-ohagi.

Backbite (to calumniate). Fucca covi.

Backside. Oochi; moochi; lemoo.

Backward (behind). Gi mooi; fucca mooi: (obstinate) pagnatá.

Bad (in any sense). Covi.

Baffle (to defeat a design, or intention). Taafi.

Bag (of any sort). Cato.

Bait (for fish, or rats). Fucca ky; (motive or temptation) mea fucca holi.

Bake (underground). Taoo.

Bald (bald-headed). Toola; (bald on other parts) ali.

Bale (a large package). Cofoo; (to throw out water) óhoo.

Ball (cannon ball). Macca fanna fonnooa; (ball of the eye) cano he matta.

Bamboo. Cofe.

Banana. Fooji; hopa.

Band. Naw. (They strangled the man) *na naw naw-gia he tangata: naw*, to bind, *gia*, the throat.

Bandy (crooked). Bico; bico-bico; (bandy-legged) vebico.

Bang (to beat; to thrash). Ta.

Bank (—of a river). Matta (—in the sea, a reef) mamáha; habanga; (—of earth) gele.

Banner (colours; flags). Fooga.

Banquet. Catooánga.

Banter (to jest; to ridicule). Focca hooa.

Bantling. Bibigi.

Bar (to obstruct; to hinder: an obstruction). Táäfi.

Barb (of an arrow, spear, or fish-hook). Manga; talla.

Barbarity (cruelty). Tai-ofa; i. e. without love or mercy: barbarous.

Barber. Toofoonga fy cava.

Bare (naked). Telefooa; (from *tele*, to scrape clean, or shave; and *fooa*, all).

Barefaced. Tal ma (without shame).

Bark (of a tree). Gili; (to bark like a dog) calo.

Barren (applied to women, or female animals). Tai-fanów; (applied to land) tai-fooa.

Barter (to exchange; to trade). Fuccatów.

Base (of low birth). Fucca tooa.

Bashful (shamefaced). Ma; (to be bashful) fucca ma.

Basin (a large bowl). Goomete; (a small one) iboo.

Bask. Fucca laa; (he basks in the sun) gooa fucca laa ia.

Basket (of any kind). Cato; (a basket for oil bottles) cato lolo; (a strong basket, made of the husk of the cocoa-nut, for carrying valuable things) cato cafa.

Bastard. Toobó tali naffa. This is a nick-name given to children whose fathers are chiefs, but whose mothers are not; hence they are subject to be strangled for the recovery of their sick relations. Toobó is the proper name of a chief, given in ridicule; tali naffa, waiting the drum; perhaps formerly a drum was beaten at the ceremony of strangling children.

Bat (the vespertilio vampyrus). Peca.

Bathe (to swim; to wash one's self). Cow-cow; toofooloo; palootoo (to rinse in fresh water, after washing in sea water) lanoo.

Battle. Tow; (the time of battle) *lolotonga he tow*; (the front of battle) *mooa he tow*.

Bawl (to squall, or scream out). Calanga; (to call out to any one loudly) ooi.

Bay (of the sea). Ava.

Be (to be; to exist). There is no word for this but the signs of the tenses, viz. *gooa*, *na*, and *te*, expressive of present, past, and future, and which are only used in composition.

Beach (ashore). Fanga; matta he tahi.

Bead. Coula; (red beads) coola coola-coola; (green beads) calanool.

Beak. Guootoo; (this word also means the mouth of man, or any animal.

Bear (to carry). Fooa; amo taggi-taggi; amo fucca tefooa; fafa. Vide these words in their respective places. Vide *Carry*. (To bear children). Fanów; fáële; (to bear fruit) fooa; (to bear with; to endure) catagi.

Beard (of an arrow). Manga; talla: (hair of the chin) cava.

Beardless. Fatoola.

Beat (to beat a person with the hand, club, &c.). *Teia*; (to beat a person with the open hand) *chibi*; (to beat a person with the fist) *toogi*; *motohiro*; (to beat a person with a club) *ta*; (to beat the bark of the *hiabo* in the preparation of *gnatoo*) *tootoo*; (to conquer, or overcome in battle) no specific word; for *Voona* beat *Talo*, they would say, *nai malohi Voona gia Talo*, Voona was stronger than Talo: (beaten at a game) ooloongia; (to throb; to pulsate like an inflamed part) toogi.

Beautiful (as a man: sometimes applied to trees, &c. metaphorically). Toleccalecca; (as a woman) oeoefooa.

Because. Ca.

Beckon (to make a sign to approach, with the hand, or any thing else). Taloo.

Become (to suit). Ala; (to alter or change to, no proper word for; as, it became rotten, *nai bopo*, literally, it rotted; (becoming, suitable) ala; taoonga mo.

Bed (a mat to sleep on). Fala; (a bed-place) mohenga.

Bedaub (to besmear). Pani.

Bedclothes. Cafoo. This word is applied to any thing to cover one while sleeping.

Bedeck (to dress out handsomely) Teoo.

Bedew. Fucca habów.

Beetle. Monga-monga.

Befal (to happen). Foki fa: (it happened) nai foki fa.

Befit (to be suitable). Alla.

Before (in time). To-mooa; (in place, or procession) gimooa; mooa-mooa-ange; (in point of rank) no proper word for: Finow is higher in rank than Talo, may be rendered thus, *gooa egi anga Finow gia Talo*, i. e. Finow is more a chief than Talo.

Befoul (to make black or dirty). Fucca ooli.

Befriend (to behave well towards; to protect). Fucca lille ange; fucca cow-tangata.

Beg (to entreat). Cawle; (to beg pardon) hoo.

Beget (to generate). No word for; (to be begotten by) *tooboo;* literally, to spring from.

Beggarly (pitiful; mean). Fucca tooa.

Beginning. Oolooagi.

Begone! Aloo! fiamo aloo!

Begird (to gird round the waist). Naw; (to encircle any thing) tacca-tacky'.

Begrime (to make black, dirty, or sooty). Fucca ooli.

Begrudge. Manoo-manoo; amoochia. See these words.

Behead. Tootoo ooloo.

Behest. Feców.

Behind (in place or procession). Gi-mooi, mooi-mooi-ange; (at the back) gi-tooa.

Behindhand (in time). Taw mooi.

Behold! Mamata-angi! vacky-angi! jio-angi! *My,* and *atoo,* may also be used as the latter part of these words instead of *angi,* according to the direction of the beholding. Vide *My, atoo,* and *angi.*

Being. No word for. (Beings of this world) mea mama; (beings of the other world) mea hotooa.

Be it so. Toogoo-y-be.

Belabour (to beat, or thrash a person). Teia.

Belay (to make fast). Fucca mow; (to lay wait for, with intention to kill) tatao.

Believe (no direct word for). "I believe it," may be rendered thus, *low gita coe mōōni,* I say it is true, or *gooa mōóni my giate au,* it is true to me.

Bellow (to squall, or scream out). Calanga.

Bellows. Tabili papalangi; (*tabili,* to blow the fire with a fan).

Belly (the abdomen). Gete; (large bellied) gete foola; (belly-ache) gete mamahi; (belly-full) macawna.

Belonging (appertaining to: it belongs to the canoe) coe mea he vaca; i. e. it is the thing *of* the canoe; (it belongs to Finow) cóë mea a Finow, i. e. it is the thing or property of Finow.

Beloved (as a wife, or mistress). Mamaua; (valued much as a friend) ofa.

Below (under). Gi lalo; gi hifo: (inferior in dignity) no proper word for; "Talo is inferior in dignity to Finow," may be rendered thus: *gooa egi chi a Talo gia Finow;* i. e. Talo is less a chief than Finow.

Belt (to go round the waist). Naw.

Bemire (to splash or dirty with mud). Pani gele.

Bemoan (to moan over; to beat the face with grief). Tangi fe toogi; (to weep) tangi.

Bench (a form to sit on). Hecaanga.

Bend (to bow, to make crooked). Fucca bico; fucca bico-bico.

Beneath (underneath; below). Gi lalo; gi hifo. See *Below.*

Beneficent. Anga lille. "He is a beneficent man," coe *tangata anga lillé ia.*

Benevolence. Anga lillé.

Bent (curved; crooked). Bico; (inclination of mind, disposition) anga.

Bequeath. Toogoo.

Bereave (to deprive of; to take away by force). Ave; faoo.

Berry (any sort of berry, or fruit). Fooa.

Beseech (to beg, to request). Cawle; (to entreat earnestly) hoo.

Beset (to surround). Tacky'; foli; (surrounded) tackyagi; foliagi.

Beshrew (to abuse; to curse; to call ill names). Cabe; vangi.

Beside (next to). Tow botoo; (moreover) mo.

Besiege. Capa.

Besmear (to rub over with any thing). Pani.

Besmut (to blacken, or paint the face for war). Loa; (to cover with soot, or any black substance) fucca ooli.

Besom (a broom of any kind). Tow falle.

Bespeak (to engage beforehand). Taafi.

Best. Lille obito.

Bestow (to give, to present). Fooagi.

Bet (a wager; to lay a wager). Fuccatów; bootu; (the stake) fucca-ky.

Bethink (to recollect; to reflect). Manatoo.

Betimes (early in the morning) Hengi-hengi; (soon, quickly) vaveange.

Betoken (to denote). Fucca ilonga; (to be the omen of) mana; e. g. this lightning is ominous of some calamity, *coe mana malaia he fetatechili coeni.*

Better. Lille-ange.

Betray (to divulge, as a secret). Fucca iloa.

Between (betwixt). Gi loto.

Beverage (any thing to drink). Mea inoo.

Bewail (to grieve, or mourn over). Tangi.

Beware. Vacky'; (take care!) vacky'!

Bewilder (to confuse the understanding; to wander about). Fucca bee.

Bewitch (to subject to the charm of *Tatoo*). Toogi.

Beyond (in point of place). Mamaooange; (back, in point of time) loa.

Bid (to command). Tala; feców; (to offer, or propose a price) fuccatów.

Bide (to dwell). Nofo; nofo-nofo; nonofo.

Biding (residence). Nofoanga.

Bier (for the carriage of dead bodies and other things; a sort of handbarrow). Fata.

Big (large). Lahi; (big with child) fetama.

Bigness. Fooa.

Billow (wave; swell of the sea; surf). Gnaloo.

Bind (to tie together). Naw; (to bind firmly with rope or sinnet) lava-lava.

Bird. Manoo.

Birdlime (the gum of the bread-fruit tree, used to catch birds with). Booloo.

Birth (the act of bringing forth young). Fanów.

Bisect (to cut in two). Fucca ooa; (to cut in two equal parts) hele ooa malie.

Bit (a piece). Conga; (a small bit or crumb) momoi; (bitten) oochia.

Bitch. Gooli fafine.

Bite (to bite). Oo-oo; (a mouthful) mange.

Bitter (to the taste). Cawna; (in a moral sense) mamahi.

Black (in colour). Ooli-ooli; (dirty) ooli.

Blacken (to cover with black). Fucca ooli; (to stain black) toogoo ooli.

Bladder (the bladder of urine). Tanga mimi; (the gall-bladder) they have a particular name for this, but it is forgotten.

Blanch (to whiten). Fucca hina hina; (to bleach in the sun) fucca laa.

Blade (of a knife). Low hele; (of grass) low mohoogoo.

Blank (clean; white). Ma; (without prize or profit) tai aoonga.

Blast (of wind). Havili; (a blight) mahoonoo; (a curse) vange; cabe.

Blaze (of flame). Oolo; (of light) gniguila.

Bleach (to whiten in the sun). Fucca hina he laa; fucca laa.

Bleak (with wind, or weather). Momoco.

Bleed (to draw blood by scarification). Táfa; (to effuse blood as a wound does).

Blemish (a mole or natural mark in the skin). Ila.

Blend (to mix as fluids). Paloo; (to mix, as soft solids) natoo.

Bless (or wish prosperous). Fucca móoonoo.

Blight (to wither up, or destroy vegetation by wind or sun). Mahoonoo.

Blind. Gooi; (to make blind by depriving of sight) fucca gooi; (to cover the eyes) fucca booló.

Blindfold. Fucca bouló.

Blink (to twinkle the eyes; to wink intentionally). Nisi.

Bliss (happiness). Monoola; (blissful) the same.

Bloat (to grow puffy, bloated). Foofoola.

Block (of wood, or any thing else). Tootanga; (a stupid fellow) tangata vale.

Blockish (in a stupid way). Matta valea.

Blood (sanguineous fluid). Tawto.

Bloody. Pani tawto; tawto-tawto.

Bloom (of fruit). Fooa.

Blow (a stroke with the fist only). Motohico; (with a club, &c.) tu.

104 **Blow** (with the breath). Ifi.

Blow (the nose). Fango-fango.

Blow (to, with force any thing out of the mouth). Boohi.

Blowsy (red with the sun). Gnano.

Blubber (of a fish, or fat of any animal). Gnaco.

Blue (no other word than that for black). Ooli-ooli.

Blunder (a stupid mistake, an accidental error). Halla.

Blunt (obtuse). Pecoo (to make blunt) fucca pecoo.

Blush (either from modesty or for a fault). Ma.

Blusterous (noisy). Longoa.

Boar. Booaca tangata.

Board (of wood). Low papa; (diet) mea ky; (to go on board) heca he vaca.

Boast. Foota.

Boat (small canoe). Vaca foccatoó.

Body (of an animal or of a tree). Chino; (a body of men) toonga tangata; (dead body) mate; (the corpse of one killed in battle) pacawla; this word is borrowed from the Fiji people; (any body) he taha; (every body) fooli-be; (somebody) he taha; (nobody) iky' he taha; (busy-body) nanivi.

Bog (swamp; also a lake). Ano.

Boil (to boil over the fire). Tootoo; (an inflammation in the skin) vaca fawha; hotooa.

Boisterous (as weather). Afa; (in manners, with much blustering and swaggering) fucca boola matta.

Bold (brave). Toa; tai manavabé; (impudent) tai-ma.

Boldness (bravery). Toa; (impudence) tai-ma; (impertinence) talahooi.

Bolt (fastening of a door). Tabooni; (to swallow whole) folo tefooa; (on a sudden) foki-fa.

Bone. Hooi; (the skull) ooloo boco; (the bones of the arm) hooi nima; (the scapula) hooi fohe; (the ribs) hooi palalooloo; (the spine) hooi tooa; (*os femoris*) hooi tenga; (the tibia and fibula) hooi vae; (os pubis) pali.

Booty. Vete.

Border (boundary.) Tow-botoo.

Bore (to make a hole). Fucca ava; vili.

Born. Fanów; (not yet born) tegichi fanów; (first born) ooleoagi fanów; towgete; (last born) mooimooi-ange fanów; (still-born) fanów mate.

Borne (well borne! well suffered!) Malo!

Both. Tocca-ooa (used only in the third person; as, they *both* went): gi-mooua, used in speaking to one of the parties; as, "you both go:" gi-mowooa, used when one's self and a third person are included, the person spoken to *not* being included: as, "Finow and I will both go, but you may stay:" gi-nowooa, used when speaking of two other persons; as, "they *both* went:" gitowoóa, used when the person spoken of is included; as, "you and I will *both* go."

Bottle. Hina.

Bottom (the nates). Oochi; (of the sea) lalo tahi.

Bough (limb of a tree). Va aców.

Bound (tied). Lava-lava.

Bounty (liberality, generosity). Anga lillé.

Bow (for arrows). Aców fanna; (a war bow) acow fanna tangata; (a sporting bow) acow fanna gooma; (to bow, to bend) fucca boóno.

Bowels (the guts; the viscera in general) gnaców.

Bowsprit Fanna tocoto.

Bowstring (either of a war bow or sporting bow). Ooca.

Box (a trunk or chest). Booha; (to fight with fists) fouhoo.

Boxer. Jiena fa fouhoo.

Boy (a little boy). Tamachi; (scarcely a man), the same.

Boyish. Fucca tamachi.

Bowl. Goomete (their bowls are generally made of toa-wood).

Brace (to tie or bind). Naw; (a couple) ooa.

Bracelet (for the arms or legs). Vesa. This is a Fiji word.

Brackish (bitter). Cawna; (like sea-water in taste) tahi-tahi.

Brag. Fia láhi, foóte.

Braid (to ornament or plait the hair). Fafatoo.

Brains. Oóto; (good sense) lóto boto.

Brainless (foolish). Valo; (without the brains) tái oóto.

Brand (firebrand). Gnow-afi.

Brave (courageous). Tóa.

Breadfruit. Me.

Breadth (expansion). Low.

Break (or snap asunder). Fétchi; (to pieces, or to crack). Fóa. *Fóa* is also used to the head, to express the cutting or wounding of it at certain ceremonies; as *Foa ooloo.* (To break wind) tegi; (break of day) bengi-hengi.

Breakers. Gnaloo.

Breakfast. Ky bongi-bongi.

Breast (of either sex). Hoohoo; (the chest) fatafata.

Breath. Manava.

Breathless (short of breath). Tai manava; hela; (dead) mate.

Breech (buttocks). Oochi; lemoo; (breach in a wall, fencing, &c.) ava.

Breed (as animals). Fanów; to cultivate the breed of any thing, fafanga.

Breeze. Havilivili.

Brethren. Cow tehina; (the elder brother) towgete.

Bride; bridegroom; husband; wife; are all signified by Ohana.

Bridge (drawbridge). Halla tobo.

Bright (polished). Gnignila; (clear headed) mattaboto.

Brim (edge of any thing). Matta.

Brimful. Bito.

Brilliant (shining). Gnignila.

Brine (sea water). Tahi.

Bring (to bear or carry). Omi, omy; (to produce or bring forth) tooboo.

Brink (edge of the water, &c.) Matta.

Brisk (quick in motion). Vave.

Bristles. Fooloo-fooloo.

Britain. Bollotánë.

Brittle. Fetchi gnofooa; i. e. easy to break.

Broad (expansive). Low lahi: a broad plank, *he low-papa low lahi.*

Broil (on hot embers). Toonoo.

Brood (as hen birds). Mohe: (to brood over, to reflect upon) manatoo-natoo.

Brook (rivulet). Vy-tafe: (to put up with, to endure) catagi.

Broom. Tow-falle.

Broth (fish broth or soup). Vy-hoo.

Brother. Tehina; (the elder brother) towgete.

Brow (eye-brow). Fooloo he matta: (brow of a hill) foonga mōoúnga.

Brown (colour). Mello; (to brown by the fire) toonoo ger pacoo.

Bruise (a contusion). Lavea: toogi.

Brutal (beastly; filthy; hog-like.) Fucca lia-lia.

Brute. As a general term for the brute creation, they use either *Booaca*, i. e. a hog; or, *manoo*, i. e. a bird.

Bubby. Hoohoo.

Bubo (a suppuration of the glands, particularly of the groin, neck, and armpits). Cahi.

Bud (of a flower; also to bring forth buds). Tooboo.

Budge (to rise up or move away). Too-oo.

Buffet (to beat or knock about). Teia.

Build (a house). Langa falle; (a canoe) fo vaca; fow vaca; (a fencing) looloo a; (to raise a fytoca) fy fytoca.

Bulk (the whole). Cotoa; (bulky) foo lahi.

Bullet. Macca fanna-tangata, i. e. a gun-stone or ball.

Bump (a rise or swelling). Foola; fuofoola; boboola.

Bunch (of fruit). Cow.

Bundle (parcel). Cavenga.

Bung (a cork or stopple; also to bung or close up the mouth of any vessel). Oomochi.

Burden. Cavenga; (to load with a burden) faoo.

Burial (funeral rites). Bootoo.

Burn. Tootoo; vela.

Burnish (to make bright). Fucca gnignila.

Burst (to split, to crack). Foa.

Bury (to bury a corpse or any thing in the ground). Tanoo.

Bush. Vaoo.

Business (general affairs) Fyga mea; (actual work) gnaooe.

Buss. Ooma.

Busybody. Nanivi.

But. Ca.

Butt. Booha vy; i. e. a water chest, or liquor chest.

Butterfly. Pepe.

Buttock (a joint of pork consisting of the lower part of the back and the tail). Toonga igoo.

Buttocks. Oochi; aoochi; lemoo.

By (through or by means of). Mo. (Near to) afi; (by side of) towbotoo; (by one's-self) toca taha be. (To lay by) toogoo.

By-word. Cananga.

By-and-by. Any'.

By-day. Aho-ange.

By-night. Bo-ooliange.

C.

Cabin. Ana.

Cable. Towla.

Cage. Falle-manoo, (from *falle* a house, *manoo* a bird).

Cajole (to wheedle, to flatter). Fucca-ly.

Calabash. Iboo.

Calamity. Mala.

Calculate. Low.

Calculous (stony). Macca-macca.

Cauldron (any thing to boil fluids in). Goolo.

Calf (of the leg). Foi vae.

Call (to call out to any one). Ooi; (to name) fucca hingoa; (to call together, to convoke) tanagi; (to call to mind) manatoo.

Callous (hard). Fefeca; (hard-hearted) tai ofa.

Callow (unfledged). Telefooa; tai fooloo fooloo.

Calm (stillness of wind). Tofoo; (to calm or appease the crying of a child) fucca-na.

Calumniate. Fucca covi; (calumny) lohiagi.

Campestral (growing wild). Tooboo vaoo.

Can (to be able). Fa. The sign of the future tense is often used to express this idea. See Grammar.

Candent (hot). Vela.

Candid (open, sincere). Totonoo.

Candour. Loto lillé.

Cane (sugar-cane). Taw.

Canine. Fucca gooli.

Cannibal. Fekky; ky tangata.

Cannon. Fanna fonnooa; from *fanna*, to shoot, and *fonnooa*, the land: from a notion that guns were made to destroy land rather than men.

Cannot. (I cannot) iky' teoo.

Canoe. Vaca; (a double sailing canoe) tongiagi; calia; (a single sailing canoe) hamatefooa; a paddling canoe) tafanga; (a paddling canoe, not built, but consisting of a trunk of a tree hollowed out) bopau.

Cant (gibberish). Cote.

Cap. Boolonga.

Capable. Fa feia, (from *fa*, to be able; *feia*, to do, from *fi*, to do, ia it).

Capacious (wide, expansive). Ata.

Cape. Mooi fonnooa, (from *mooi*, end or extremity, and *fonnooa*, land).

Caper (to jump). Hobo.

Capital (excellent.) Lillé obito.

Capricious (subject to whim). Tai loto mow; i. e. without a fixed mind.

Capsicum. Bawlo papalangi.

Captain of a canoe. Egi vaca.

Captive. Boboola.

Carbuncle (or rather a boil or any inflamed tumour in the skin). Fooafooa.

Care (to take care of any thing) toogoo; (to take care of any person) feaoo.

Carcass (a dead man). Tangata mate; (a dead hog) booaca mate, &c.

Careful (cautious). Vacca vacky; (full of care and concern) manatoo-natoo.

Careless. Tai-vacky'.

Caress (to fondle). Fucca ofa.

Cargo. Alen faouagi.

Carious (rotten). Bopo.

Carnage. Mate. (There was great carnage) co he mea fucca manavahé he mate.

Carneous (fleshy, plump). Chino gnaco.

Carpenter. Toofoonga ta-ta.

Carry. Fooa; i. e. to carry on the shoulder simply.

Amo; to carry on a stick between two men's shoulders.

Taggi-taggi; to carry in the hand.

Amo fucca tefooa; to carry on a stick resting on the shoulder.

Carve (to cut wood or stone). Tongi; (to cut meat) taffa.

Case (a sheath). Y-anga; (a box) booha; (in case that) capów.

Cask (liquor box) booha vy.

Cast (to throw away) chiagi; (to cast a look) jio.

Casting-net. Cobenga chili.

Castrate. Boca.

Casual (accidental). Fy'fy'beahów; noa.

Cat. Boosi: (it is conjectured this word is derived from the English, *pussy*.)

Catch (to seize any thing). Mow; boonge; (to catch as a ball) habo; (to catch a disorder) bibia.

Cater (to provide victuals, to feed). Fufanga.

Cave (or cavern). Ana.

Cavil (to dispute, to argue). Fucca gigihi.

Cavity (any hollow place, hole). A'va.

Cauldron (iron pot). Goólo.

Cautious. Vucca-vacky'.

Cease (to leave off, to discontinue). Toogoo: mow.

Ceaseless. Tai toogoo.

Cecity (blindness). Gooi.

Celebrated (excellent, famous). Fa.

Celerity (speed of foot). Ve vave; (activity, quickness) vave.

Celestial (—regions, the sky). Langi; (belonging to Bolotoo) Mea Bolotoo.

Cement (any thing sticky). Fucca bigi: (the gum of the bread-fruit tree, with which they cement their canoes) hooloo.

Centre. Gi loto.

Certify (to relate, to tell). Tala; (to declare by oath) fooa cava.

Chafe (to rub). Holoi; mili.

Chagrin (vexation). Ita.

Chain. Oocummea fihi. *Oocummea*, metal; *fihi*, entangled.

Chair. Nofoa.

Challenge (in war, or at a game). Tăăfi.

Champ. Gena; lamoo.

Champaign (open country, inland country). Toogoo outa.

Chance (to happen without intention, unexpectedly). How noa; (by chance) noa be.

Change (to alter). Gnahi gehe; (to exchange) fucca tow; (to undergo a change) gehe.

Changeable (inconstant). Fĕăloogi.

Channel (a road or entrance). Halla.

Chap (a cleft or chink). Mafahi.

Character (disposition of a man) Anga.

Charcoal. Malala.

Charge (to command). Boole; (a commission or message) feców; (to load or burthen) fuoagi.

Charity (beneficence towards the needy). Anga lillé.

Chark (to burn to a cinder). Tootoo malala.

Charm (a sort of witchcraft). Tatao.

Charming (—as a woman). O'ëöëfooa.

Chase (to pursue). Touli; (to hunt) alo.

Chastise (to punish). Towtea; (chastisement) the same.

Cat-fish. Fekke.

Chat (familiar conversation). Talanoa.

Chatter (to talk gibberish like a parrot or child, without meaning). Cote.

Chawdron (entrails). Gnáców.

Cheap (easily obtained). Mow gnofooa.

Check. Tăăfi.

Cheek. Cowahe.

Cheer (to make glad). Fucca fia-fia.

Cherup (as birds). Gi; (to imitate the noise of birds or rats) fucca-gi.

Chest (a box). Booha; (the thorax) fata-fata.

Chew (in eating). Lamoo: (to chew *cava* or any thing without swallowing) mama; (to chew sugar-cane) gnow.

Chicken. Oohigi moa.

Chide. Tow-tea.

Chief (a noble). Egi; (chief of a district or island) tooi; (supreme chief or king) how; (the captain or head man) egi.

Child (an infant). Bibigi; (a child above two or three years old; a youth) tamachi; (with child) fetama.

Child-bed. Fanów.

Childhood. Lolotonga he tamachí; (she was beautiful during her childhood) nai oeoefooa lolotonga enne tamachí.

Childish. Fucca tamachí.

Childless (bereft of children). Tai fanów; (not having had offspring) tegichí fetáma.

Children (offspring) Fanów.

Chill (cold). Moco-moco; momoco

Chilliness (shivering). Tete-tete.

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104 Chin. Coomoo-coomoo.

Chine. Hooi tooa.

Chink (fissure). Mafahi; ava.

Chip (—of wood). Va aców.

Chirp (as a bird). Gi.

Chisel (any sort of chisel either of stone or iron). Tootoó.

Chitterlings (entrails). Gnaców.

Choice. Fili: this word also means an adversary; because at public games of wrestling, fighting with clubs, &c. a man singles out or chooses his adversary.

Choler (anger). Lili; ita: (they calmed his anger) *na nou fucca toogoo enne ita.*

Chouse. Fili-fili.

Chop (to cut and hack). Hai-hai.

Chronic (for a long time). Foo loa.

Church (a temple, a house consecrated). Falle fucca egi.

Churlish (surly). Loto ita.

Cicatrix (of a wound in battle, or with a warlike instrument). Ilonga caffo; (of any other kind of wound) patoo.

Cicurate (to tame or make mild). Fucca lata; fucca la-lata.

Cinder. Malala.

Cion (a sprout, a shoot). Hooli.

Circuit (a perambulation). Tacca.

Circular. Fooa boto-boto.

Circumcise. Tefe; (consisting in a longitudinal incision of the præputium. The Fiji method of amputating a section of the præputium is called *camo*.)

Circumspect (prudent). Boto; vacca-vacky.

Circumvest (to surround). Foli.

Cistern (a well or hole to catch rain water). Lepa: (a water butt) Booha vy.

Clack (to talk much). Fa-low.

Clamber (to climb with difficulty). Caca gnatá.

Clammy (any thing sticky). Bigi-bigi.

Clamour (uproar). Longoa.

Clan (party, tribe, or relation). Kyinga.

Clap (with the hands wide open). Pachi; (to clap with the hands hollow) too; (to slap a person) chibi.

Clarify (to strain). Fucca tattów.

Clash (to quarrel). Gigihi; (as bodies meeting with concussion) pagia.

Claw (—of a bird). Vae; (to claw, to scratch) vacuo.

Clay. Oméa.

Clean (cleanly, free from dirt). Ma.

Clear (transparent). Ma; (plain, evident) totonoo; (bright) gnignila; (a clear bright day) aho láa; (to clear a plantation) hoo.

Cleave (to stick to). Bigi; (to split) fahi-fahi.

Cleft. Mafahi.

Clever (in mental power). Boto.

Cliff (a rock). Macca.

Climb. Caca.

Clime (region or country). Fonnooa.

Clinch (to hold fast). Booge mow: (to clinch the fist) coogoo.

Cling (—as an animal with its claws; also to stick). Bigi.

Clink. Tatangi.

Close (to shut). Mabooni; tabooni; bouboonoo; (to cover) oofi-oofi.

Close (parsimonious). Pepine.

Cloth (prepared from the bark of a tree). Gnatoo; (European cloth) gnatoo papalangi.

Clothes (wearing apparel). Mea vala; (European dress) cufoo.

Cloud. Aoo.

Cloudless (clear sky). Langi-ma.

Cloudy. Langi-ooli.

Cloven (having a cleft). Manga-manga.

Clown (a tiller of the ground). Tooa; ky fonnooa.

Cloy (or satiate, to have enough of). Fioo.

Club. Acow-ta. They have different sorts of clubs expressed by the names of *tooi, chicotá, machinatoo, mátá, chibi, mata-gooli-gooli, buggi-bugei.*

Clutch (to seize hold of). Booge.

Coalesce. Fucca taha.

Coast. Matta fonnooa; i. e. the edge of the land.

Coax (to wheedle, to flatter). Lahocange.

Cob-web. Matta-matta-cobenga; i. e. a net-like appearance.

Cockle. Caloa.

Cockchafer (any insect of the beetle kind). Monga-monga.

Cocoa (the tree or the nut). Nioo; (cocoa-nut shell) guedji-nioo.

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Coction (boiling). Tootoo; (digesting or soaking in warm water) fucca vy mafana A

Co-equal (in rank or power). Tattów.

Coffin. Founooa loto: (this phrase rather means a stone vault; for they have no coffins, but they would call a coffin by this name).

Cognation (kindred). Kyinga.

Cohabit (to dwell with another) Nonofo; (to live in sexual intercourse) fenooagi.

Cohere. Bigi.

Coil. Fucca tacky.

Coin (money). Páängi papalangi.

Coincide (to agree in the same opinion). Loto fucca taha; (to fit, to suit together) fucca tattów.

Coition. Feichi; momohe.

Cold (chilliness of the body, coldness of the air). Momoco.

Collar (necklace). Cahóa.

Collect (to gather together). Tanagi.

Colour: no word but that for appearance. Matta; (white) hina-hina; (black) ooli-ooli; (yellow) mello-mello; (red) coola-coola; (brown) gello. They have no words for blue and green: dark blue and green beads they call *calamoi*.

Colours (flag, streamer). Foega.

Comb. Helo.

Combat (to fight; a battle). Tow.

Combine (to unite, to make one, combination). Fucca taha.

Come (to approach this way). How; (—— come after) moo mooi my; (—— before) mooa-mooa-my; (—— in) how gi-loto; (—— out) how gi tooa; (—— up) how gi aloonga; hoge my; (—— down) how gi lalo; hifo my; (to be about to come) te hów.

Comely (—as a woman). Oeoefoua; (as a man) taleccalecca.

Comical. Gnootoo hooa.

Coming. Te-how.

Command. Boole.

Commerce (barter, exchange). Fucca-tow.

Commiserate (to pity). Fucca ofa.

Commit (to perpetrate, to do). Fy.

Commix (as fluids). Paloo; (as soft solids) natoo.

Common (low, vulgar). Fucca tooa; (waste land) twawfa.

Commune (to converse). Talanoa.

Communicate. Fucca iloa.

Commute (to exchange). Fucca tow.

Compact (close, fixed, tight). Mow.

Companion (male companion or friend). Cow tangata; (female companion or friend) cow-fafine.

Compare (to collate). Fucca tattów.

Compassion. Ofa.

Compatriot. Foonnoa A taha: (they are of one country) *gooa now fonnooa taha.*

Compensate. Fucca maoo.

Competition (rivalship). Fyanga; filianga.

Complain (to murmur, also to lament). Tangi.

Complete (perfect). Cotoa; ochi: (to end or finish) fucca ochi; fucca cotoa.

Complex. Fygnatá.

Complexion (colour of countenance; appearance of any thing). Matta.

Compose (to frame or make). Gnahi; (to sooth, as a child when crying) Fucca nãã.

Comprehend (to understand). Iloa.

Compress (to squeeze out as a sponge). Tow-tow.

Computation (reckoning). Low.

Compute (to reckon). Low.

Comrade. Cow tangata.

Conceal (to hide). Foofoó.

Conceit (vanity). Fia fia.

Conceive (to comprehend). Low; (to become pregnant) fetama.

Concern (business, affair). Mea.

Concerned (having the mind grieved or heavy). Loto mamafa.

Concerning (about). Gi.

Conch. Gelea; (sound the conch) *ifi he gelea.*

Concision. Hehele.

Conclude (to make an end). Fucca ochi; (to resolve or come to a determination) behe.

Conclusion (end). Mooi; (determination) behe.

Concur. Loto taha; i. e. to be of one mind.

Conduct (to lead along, to accompany). Ave.

Confederacy (alliance). Fucca taha.

Confer (to bestow). My; atoo; angi. Vide *to give*: (to discuss) talanoa; (conference) talanoa.

Confines (borders). Tow butoo.

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--Analyst]

Confirm (to corroborate an assertion). Fucca móóni.

Conform (to agree in opinion). Loto fucca taha.

Conformity (agreement). Tattów ange: (there was a conformity in their disposition) *na tattów ange now loto.*

Congealed (become solid or hard, as oil with cold). Mohe.

Conger-eel. Toge.

Congreet (to salute mutually). Fekita.

Conjecture (to guess). Fili; mate.

Conjunction of the allied forces. He fucca-taha he cow-tow; (the two men acted in conjunction) na fucca taha ginowooa tangata.

Conjure (to solicit earnestly). Cawle.

Connate (born with another). Fanów fucca taha; (twins) fanów ooa.

Connect. Fucca taha.

Connexions (friends and relations). Kyinga. Cainga.

Consciousness. Manatoo.

Consecrated. Fucca egi.

Consider (to think, to reflect upon). Manatoo.

Consistent (suitable to one's station or character). Gnale; (applicable, fit) ala; (alike, similar) angabe.

Consociate (a male friend). Cow tangata; (a female friend) cow fafine; (a companion of either sex) cow nofo.

Consort (the wife of a chief). Chinifo.

Conspicuous (clear, evident). Totonoo.

Constant (fixed to the same spot). Mow; (constant in mind) loto mow; (constantly, unceasingly) taitoogoo.

Consternation. Manavachi; i. e. having the breath little.

Construct (to make, to build). Langa.

Consult with (to ask advice). Fehool.

Consume (to waste, to spoil). Mowmow; (to decrease) fucca-chi.

Consumption (phthisis pulmonalis; any wasting of the body). Momoco.

Contabulate (to floor with boards). Faligi low papa.

Contagion. Mahagi bihia; (contagious) bihia.

Contend (to wrangle or dispute). Gigihi; fucca-ghe.

Content. Lata; (I am content) gooa te lata.

Contest. Ghe.

Contiguous (adjoining). Tow botoo; ofi.

Contingent (accidental, uncertain). How noa.

Continual. Tai toogoo; i. e. without ceasing.

Continue (to remain in a place). Nofo mow; (to persist in motion; to go on) alooá; (to continue a work or operation) fy-be.

Contort (to twist, to writhe about). Mioi.

Contradict. Gigihi.

Contrarily (in a different manner). Gehe gehe; (transversely) fucca fetowlagi; (contrary) gehe.

Controversy (dispute). Fegé.

Convalescence (state of returning health). Mööi.

Conversation. Talanoa; (to converse) the same.

Convey (to carry). Ave; (to lead along) taggi-taggi.

Convocate (to call the people together). Tanagi; fucca fono.

Convolve (to roll together, to turn). Tacky'.

Convoluted (twisted, plaited). Fi.

Coo (— as doves or pigeons) tangi.

Cook (to prepare food). Fe-oomoo. (*Fe* corruption of *fy*, to do or make, and *oomoo* victuals). For the different preparations of food, see the subject in the Chapter of the Arts and Manufactures.

Cook. Tangata feoomoo.

Cool. Fucca momoco.

Coolness. Moco moco.

Copious (abundant. Lahi.

Copper. Oocummea coola. (*Oocummea*, metal; *coola*, red).

Copulation. Feichi; momohe.

Coral. Feoo-feoo.

Cord. Mya; (cordage; tackle of a canoe) cow-mya.

Cordage (rigging of a vessel). Cow mya.

Core (inner part of fruit). Toonga.
Cork (a stopple of any sort, also to cork up). Oomochi.
Corpse. Mate: (of a man) tangata mate; (of a hog) booaca mate, &c.
Corpulent. Chino labi.
Correct (accurate). Totonoo; tai halia.
Correspond (to coincide). Fucca tattów.
Corruption (rottenness). Bopo: (putridity) elo; eho: (pus) bela.
Cotton. Moachibo.
Cove (a creek). Ava.
Cover (to put something over). Oofi-oofi; (to copulate as quadrupeds) feichi; (a coverlid) cafoo.
Covet (to wish for). Hamo; (covetous) manoo-manoo.
Count (to calculate). Low.
Countenance (face, visage). Matta.
Counterchange (to barter). Fucca-tow.
Counterfeit (to feign). Lohi.
Country (land or clime) Fonnooa: (in opposition to town or the *mooa*) toogoo oota.
Countryman (tiller of the ground). Ky fonnooa.
Couple (a pair). Gnaboa.
Courage. Loto toa; i. e. a brave mind: (courageous) toa.
Cousin (of either sex). Tooachina.
Coward. Tangata fói: (cowardice, cowardly) foi.
Coy (bashful). Ma.
Crab (fish). Kevigi: (to walk like a crab) aloo fucca kevigi.
Crabbed (sour, ill-natured). Anga covi.
Crack (a rent or fissure). Mafá; mafahi: (to crack) fetchi.
Craft (cunning). Loto buto.
Cragged (rocky, stony, rough). Macca macca; (a craggy road) halla papata.
Cramp (tetanus, trismus). Gita.
Crane (the bird so called). Gioo.
Crash (to break to pieces). Lyigi: (a peculiar loud sudden noise) pagia.
Crave (to ask pardon, to entreat with earnestness). Hoo: (to beg, to request) cawle; (to crave after food) fia-ky.
Craw (stomach). Gete.
Craw-fish. Oo-o.
Crawl (as an insect). Totolo: (to walk slowly) aloo fucca totoca.
Crazy (split, cracked). Fahi fahi; (insane) vale.
Crease (to mark by folding). Fucca ilonga; (a crease, a mark) ilonga.
Create. No word for. "God said let there be light, and there was light," may be thus rendered, Coe feców he Hotooa ger mama; fokifa-be nai mama; i. e. the command of God (was) be there light; on a sudden there was light.
Creatures (things created). Mea mama; i. e. things of this world, subject to decay and death.
Creek. Ava.
Creep (as an insect). Totolo: (to walk slowly) aloo fucca totoca.
Crevice. Ava.
Crew (the people of a canoe or ship). Cow vaca.
Crimp (crisp). Pacoo.
Crimson (red, scarlet). Coola.
Cringe (to play the sycophant). Vasia.
Cripple (lame of foot). Ve habe; (lame in the hand or arm) nima habe.
Crisp. Pacoo.
Criterion (principal mark or character). Ilonga.
Crook (a long hooked stick used to gather bread-fruit, &c.) Lohoo.
Crooked (bent, twisted). Bico.
Crop (— of a bird). Gete: (to gather fruit, &c.) toli. (To crop) toútoó.
Cross (to meet transversely). Fucca fetowlagi: (surly) loto ita; (unlucky) malaia; (to thwart) tááfi.
Crossness (sulky obstinacy). Pango; (surliness of temper) loto ita.
Crouch (to stoop the body). Hoo hifo; boonó.
Crow (to crow as a cock). Oo-o; (to swagger, to boast) fucca boola matta; fucca malohi.
Crowd (to collect in a body). Tanagi.
Crowded (too full or replete with a number of things). Api-api.
Crude (unripe). Tai momoho; (imperfect, unfinished) tai ochi.
Cruel (severe and unjust). Tai ofa; i. e. without love or mercy.
Cruize (to sail about). Fucca-te.
Crumb (a morsel). Momoi mea.
Crumble (to reduce to small pieces). Mochi mochi.

104 Crush. Lygi.

Crust (in baked victuals). Pacoo.

Cry (to call after). Ooi; (to cry out with pain) oi; (to weep) tangi; (to cry out loudly from any cause) calanga.

Culinary (belonging to cooking). Mea fe oomoo.

Cuff (a blow with the fist). Motohico.

Cull (to pick, to choose). Fili; (to pluck flowers, fruit, &c.) toli.

Cultivate (as in agriculture). Hoóö; gnóooe.

Cumulate (to heap up). Tanagi.

Cunning (ingenious, wise, sharp). Boto.

Cup (a vessel to drink out of, made of the shell of the cocoa-nut). Iboo: (made of plantain or banana leaves) beloo.

Curb (to check or restrain the temper). Tăăfi.

Cure (to remedy a disease). Taw.

Curious (rare, scarce). Mow gnatá; (inquisitive) fa fehooi.

Curl (or to fold up). Fafatoo.

Current (a stream). Vy tafe.

Curse (a malevolent wish). Cabe; (a string of foul language) vauge.

Cursory (slight, superficial). Fucca vave.

Curtail (to shorten). Fucca nó-nó.

Curtain (a skreen of any kind). Booi-booi.

Curve (to bend in any way). Fucca bico; (curved, bent) bico.

Custom (habit, practice, rule in society). Anga-be; fucca; (it is customary at Tonga to celebrate the inachi) coe anga-bé mo Tonga ger fy he inachi.

Cut (with a knife). Hele; tafa; (to cut with scissars) cochi.

Cut (to cut, a cut). Matafa; tafa; mahele.

D.

Daily (by day, day after day). Ahoangebé.

Dale (valley). Loo-o.

Dam (mother). Fae; (a bank) gele; (to bank up) fucca gele.

Damage (to injure, to spoil). Mowmow.

Damp (with water or any thing else). Vicoo.

Damsel (a young female, a virgin). Tahine.

Dance (any kind of dance). Mĕĕ.

Dangling (hanging down). Táoobe.

Dank (wet). Vivicoo.

Daring (bold, courageous). Manava lahi; toa.

Dark (wanting light). Bo-ooli; (dark in colour) ooli; ooli-ooli.

Darling (a favourite). Bele.

Dart (a spear). Tao; (to pass quickly) boona; literally, to fly.

Dash (to break to pieces). Lygi.

Dastardly. Foi.

Daub (to smear or paint with any thing). Pani; (to make foul or dirty) pani-ooli.

Daughter. Fafine.

Daunted (afraid). Manavahé; manavachi.

Dauntless. Tai manavachí; tai manavahé; toa.

Dawn (of day). Hengi hengi; behengi.

Day (day time, day-light). Aho; (a day) bo; (upon a day) he aho; (to-day) he aho coeni; (next day, to-morrow) bongi-bongi; (day after to-morrow) aniwiha; (yesterday) aniafi; (day before yesterday) goua bo oua; (every day, daily) aho be; ahoange be.

Dazzling. Gniguila.

Dead (deceased; a dead body; also withered as plants). Mate; (the corpse of one killed in battle) pacawla.

Deaf. Toolli.

Deal (to share out). Toofa; (to traffic) fuccatów.

Dearth (scarcity, famine). Honge. (See Famine).

Death. Mate.

Debase (to render bad or impure; to lessen or degrade). Fucca covi; (to render low and unworthy) fucca toua.

Debate (to dispute). Gigihi; (to consider within oneself) manatoo-natoo.

Debauch (to deflower a virgin). Foa he tahine.

Debility (want of bodily strength). Vy-vy; i. e. watery, or like water.

Decapitate. Too-ooloo.

Deceit (imposition of any kind). Cácá.

Deceitful. Loto ooa; i. e. having a double mind.

Deck (to ornament). Teoo; (deck of a vessel) foonga vaca.

Declaim (to harangue; to speak in public). Boole; fono; malanga.

Declivity (a steep, a descent, side of a hill). Hifoanga.

Decoct (to boil). Tootoo; (to digest in warm water) fucca-vy mafanna.

Decorate (to ornament in any way). Teoo.

Decoy (to ensnare or entrap as birds). Hele.

Decrease (to grow less in bulk, to lessen). Fucca chi-chi.

Decree (law; order of the king or chief). Fono.

Decrepit (with age). Vy vy motooa; (lame of foot) getoo.

Deduct from (to diminish any thing by taking part away). Fucca chi.

Deed (any act or doing). Fygna mea.

Deep (in descent as water). Loloto; (the sea) mooana.

Defame (to destroy reputation). Fucca covi; i. e. to make bad.

Defeature (a change of look or feature). Matta gehe.

Defecate (to make pure or clean). Fucca maa.

Defective (incomplete). Tai cotoa.

Defence (the act of guarding). Leo; leaoo.

Defer (to put off for a time). Lolomi.

Deficient (too little in quantity). Chi; ge chi.

Define (to explain or make clear). Fucca maoo.

Deflower (—— a virgin). Foa le tahine.

Deformed (hump-backed). Tooabico. (Bandy-legged) vebico.

Defunct. Mate.

Degrade (to make low or reduce in rank). Fucca tooa; (to reduce in merit) fucca covi.

Dejected. Loto mamafa.

Deity (any god, or spirit, or supernatural being). Hotooa.

Delate (to carry, to bear). Ave.

Delay (to linger). Tongoo; (to put off for a time) lolomi.

Deliberate (to consider within one's self). Fili loto; i. e. to search the mind.

Delicious (—— to the senses). Maleca.

Delight (great mental enjoyment). Fia fia; (pleasures of the senses) maleca.

Delirious (from fever or disease). Vale.

Deliver (to give up). Angi, my, atoo; which see separately: (to deliver a woman) fucca fanow.

Dell (pit or valley). Loo-o.

Delude (to deceive by false report). Lohiagi.

Demand (a message, an order). Feców; (to demand or ask) cawle.

Demolish (to destroy). Fucca ochi; mowmow; (to eat up or devour) gena.

Demon. Hotooa pow; i. e. a mischievous god.

Demonstrate (to make clear, to prove). Fucca tonoo.

Den (cavern, cabin of a ship). Ana.

Denial (support of the contrary). Gigihi; (refusal) iky'.

Denigrate (to blacken or dirty). Fucca ooli.

Denominate. Fucca hingoa.

Denote (to set a mark upon, to distinguish). Fucca ilonga.

Denude. Fucca telefooa.

Deny (to disown, to refuse). Fucca iky'.

Depart (to go, to set out on a journey). Aloo; (to die) mate.

Dependent (hanging down). Towtow hifo; táoobe.

Deplore (to lament). Tangi.

Deplume (to pluck off feathers). Foochi.

Depopulate (to unpeople). Fucca tai caky'.

Deportment (conduct, behaviour). Anga.

Deposit (to lay up, to put by). Toogoo.

Deprecate. Hoo.

Depredate (to rob; also robbery). Kyhá.

Deprive (to rob by force, to seize upon). Faoo; vete.

Depth (of water). Loloto; (descent) hifounga; mamaoo.

104 **Deracinate** (to tear up by the roots). Táägi.

Deranged in intellect; insane; foolish. Vale.

Deride. Manooki.

Derive (to obtain from). Mow; (to derive one's origin) tooboo.

Descend (to come down). How hifo; (to go down) aloo hifo.

Descendants (posterity). Fanów.

Descent (any declivity, side of a hill). Hifoanga.

Describe (to explain or make clear). Fucca maoo.

Descry (to discern at a distance, as land, &c.) Gite: (we descried the land), *nai gite my he fonnooa giate gimoutolow*.

Desert (to leave dishonourably, to run away from). Hawla.

Desiccate (to dry or harden by heat or the air). Fucca moa moa.

Desire (to wish). Fia; (to desire with great eagerness) holi.

Desist (to leave off an action or speech). Toogoo; óooa.

Desolate (as land uninhabited and overgrown with weeds and bushes). Vaooa.

Desperate. Foo lili.

Despise (to hate). Fehia.

Despite (malice). Fucca-fachi; (anger) lili; ita.

Despoil. Vete.

Despotic (arbitrary, unjust, cruel). Tai ofa.

Destitute (without friends or assistance). Pya; sese, (void of any thing, without) tai.

Destroy (to spoil). Mowmow; (to kill) mate.

Destruction (ruin; putting out of existence). Mowmow; (death) mate.

Desudation (sweat). Cacava.

Detachment (a party sent off from the rest). Botoo.

Detain (to hold in custody). Tááfi.

Detect (to discover or discern any thing). Iloa.

Detest (to hate exceedingly). Féhia.

Detract (to slander). Fucca covi.

Devest (to undress, to unclothe). Vete; (to pillage, to plunder) vete; faoo.

Deviate (to wander from). Hëë.

Devoid (void of). Tai.

Devour (to eat up). Gena.

Dew. Hahów; (a dew-drop) tootoo-loo hahów.

Dialogue (conversation). Talanoa.

Die (to expire, to die as an animal, plant, or flame). Mate; (to stain or colour) tongoo.

Diet (food). Menky'.

Differ (to be unlike). Fy-gehe; (to quarrel or disagree) gigihi; ghe.

Difficult. Fygnatá; gnatá.

Diffidence (arising from bashfulness). Ma.

Diffident. Ma.

Diffuse (to pour out). Lilingi; (to scatter, to spread about) fele.

Dig (to turn up the ground, to make a pit, ditch, or grave). Gele.

Dike (a ditch, a bank or mound). Gele.

Dilacerate (to tear). Hai-hai.

Dilatory (slow, lingering). Tooy; (lazy, idle) bibico; bico-bico.

Diligent (in agriculture). Fagnóooe; (in other work) fagnaoóe.

Dimension. Chino; fooa.

Diminish. Fucca chi-chi.

Diminutive (small in bulk). Igi; momoe.

Dingle (a narrow valley between two steep hills). Lalo, loa-o.

Dip (to wet any thing). Fucca vicoo.

Direct (straight). Totonoo; (to order) feców.

Directly (in a straight direction). Totonoowange: (immediately) vaveange.

Dirt (particularly rubbish or sweepings). Awta awta; (mud) gele.

Dirty (black, smutty). Ooli; (muddy) gelea.

Disabled (rendered weak or unable). Vy-vy; (maimed) lavea; (wounded in battle) cafo.

Disagree (to quarrel). Gigihi; fege; (to be unlike) gehe; tai tattów.

Disagreement (quarrel; dispute) Ghe.

Disappear (to go out of sight). Gnalo; (to vanish as a ghost) mawle.

Disaster (ill luck, bad fortune). Mala.

Discern (to discover). Mamata; (to descry land) gite.

Discharge (—an arrow; to fire a gun). Fanna.

Disclose (relate or tell). Tala; (to expose to view) fucca ha.
Discompose (to ruffle a person's temper). Fucca ita; fucca hili.
Discontent (dissatisfaction from any cause). Tai lata.
Discontinue. Toogoo; hili.
Discover (to perceive). Ilos; (to lay open to view) fucca ha.
Discourse (to argue, to hold conversation). Talanoa.
Discreet (prudent, wise). Loto hoto.
Disease. Mahagi; tenga-tangi; booloohi. (See Sickness).
Disengage (to). Nofo noa; (to loosen or untie) vete.
Disentangle. Vete.
Disgorge (to vomit, to give out of the throat). Loa.
Disgracious (unkind). Angacovi.
Disguise (in dress, also in sentiment). Foofoo
Disgust; disgusting. Fucca lia-lia.
Dish (a bowl). Goomete.
Dishearten. Fucca manavahé; fucca manavachi.
Dishonour (shame). Ma.
Dislike (aversion). Féhia.
Dislocate (to put out of joint). Fachi.
Disloyal (unfaithful to a chief). Tai mow; fealo-agi.
Dismantle (to strip). Vete.
Dismay. Manavahé, manavachi.
Disobedient. Pagnatá.
Disorder (to make ill). Fucca mahagi; (a disorder) mahagi.
Disparity (any kind of dissimilarity). Tai fucca tattów.
Dispatch (to hasten). Fucca vave; (to send) ave; (to kill) tamate.
Dispense (to distribute). Toofa.
Disperse (to separate diversely). Fucca fele.
Display (to show forth). Fucca ha.
Displease. Fucca ita; (displeasure) ita.
Disport (to frolic, to play). Fucca va.
Dispose (to prepare, to put in order, to be in readiness for). Teoo.
Disposition (inclination of mind). Anga loto.
Dispossess (to deprive of, to strip by force). Vete.
Disproportion. Tai tattów.

Dispute (a discussion). Gigihi; (a quarrel) ghe; fucca ghe.
Dissatisfied. Tai lata.
Dissemble (to act hypocritically). Hele.
Dissension (quarrel). Ghe.
Dissever. Hele ooa; vahe ooa.
Dissimilar. Tai tattów; gehe.
Dissolve (to make fluid). Fucca vy; (to embody with a fluid) paloo, fucca-vy.
Distance (of place). Mamaoo; (of time) loa.
Distemper. Mahagi; tenga-tangi; booloohi. (See Sickness.)
Distinct (separate from, or different from). Gehe; (clear) totonoo.
Distinctly (separately). Geheange; (clearly) totonooange.
Distracted (insane). Vale.
Distribute (to share out). Toofa; vahe; (to disperse about) fele.
District. Botoo fonnooa.
Distrust (suspicion). Mahalo.
Distrustful (suspicious). Mahalo.
Ditch. Gele.
Dive (to descend under water). Hoogoo.
Divers (several). Lahi.
Diverse. Gehe.
Diversion (amusement). Fucca va.
Divest (to strip naked). Fucca telefooa; (to deprive of) vete; faoo.
Divide. Vahe; fahe.
Divine (holy). Fucca egi.
Division (separation). Vaheanga.
Divorce. Chiagi; (literally, to throw away).
Divulge (to tell, to disclose). Tala.
Do (to act, to effect). Fy.
Dog. Gooli.
Doll (a cylinder of wood drest up for children to play with). Tama booa.
Dollars (coin). Paänga papalangi.
Dolphin. Mahemahe.
Domestic (a female servant). Cownanga; (tame) lata.
Donation (gift, reward, present). Fooagi.
Done (made, finished). Ochi.
Don't (do not; be quiet; cease). Ooa; (do not do it) ooa tegger fy.
Door (of a fortified place, store-house, &c.) Matapá.

104 Dormant. Mohe.
Double (two-fold). Oua; (double-minded) loto oua.
Doubt. Mahalo; (doubtful) mahalohalo.
Dove (different species). Loobe; cooloo-cooloo.
Down (of a bird, &c.) Fooloo fooloo mate; (below) gi lalo; gi hifo.
Doze. Tooli-mohe.
Dozen. Ongofoula ma uoa; ono gnaboa; i. e. a couple of sixes.
Doziness. Fia mohe.
Drag (to draw along). Toho.
Drain (to empty). Fucca mahu.
Drake. Toloa tangata.
Draw (to drag or pull along). Toho; (to sketch a figure) tohi.
Drawbridge. Halla toho.
Dread. Manavahé; i. e. a wandering breath: manavachi; i. e. a small or little breath. (See Manava).
Dream. Michi.
Dress (to clothe). Y vala; teoo; (clothing) mea vala.
Drib (to crop or lop off). Toochia.
Drift (to float about on the water). Téé-téé.
Drill (to bore). Vili; fucca ava; (an instrument to bore with) vili.
Drink (to swallow liquids). Inoo; (beverage) mea inoo.
Droll. Gnootoo hooa.
Dronish. Fucca bibico.
Droop (to hang down as fruits and flowers). Táoobe.
Drop (to let fall). Taw; (to drop as water) tootooloo; tooloci.
Drought (thirst). Fia inoo; (dry weather) tai ooha; láá.
Drown. Lomagi.
Drowsy (sleepy). Fia mohe.
Drub (to beat or thrash with a stick or club). Ta; (to beat with the fist) toogi; motuhico.
Drum. Naffa.
Drunk (intoxicated with any thing). Cawna.
Dry (to dry; dry). Moa-moa.
Duck (anas). Toloa; (to immerge) hoogoo.
Dug (teat). Hooboo.
Dumb (speechless from any cause). Noa.
Dung (excrement of any animal). Tae.

Dunny (deafish). Toulli.
During (in the mean while, at that time). Lolotonga.
Dusk. Ifi afi.
Dust. Efoo; (dusty) efooia.
Dwarf (a person short of stature, or short for his age). Gihi.
Dwell (to rest, remain, or live any where). Nofo; nofo-nofo; nonofo.
Dwelling (a house or place to dwell in). Nofoanga; (*nofo*, to dwell; *anga*, place).
Dyke (either ditch or embankment). Gele.

E.

Each (each one). Taggi-taha-be.
Eager. Holi; (eagerness) holiange.
Eagle-eyed (quick-sighted). Matta vave.
Ear. Telinga.
Earnest (in—). Möóni.
Earwig. Mocoluoola.
Early (early in the morning, by dawn of day). Hengi-hengi; hehengi; (soon, quickly) vaveange.
Earth (soil, mould, clay, &c.) Gele-gele; comea; (the world) mama.
Earthquake. Mofooige.
Ease (to give rest). Fucca maló.
Easily. Fygnofooa-ange.
East. Matta he laa; i. e. the appearance of the sun: also, tocalów.
Easy (not difficult). Fygnofooa; (soft) moloo.
Eat. Ky; gena.
Eaten. Ky; gena: (the latter word is mostly used).
Eaves (of a house). Tooloo-tooloo; i. e. dropping as water; because from the *tooloo-tooloo he fale*, (the eaves of the house), the rain drops.
Ebb (to). Mahahifo: it is ebb tide, *gooa mahahifo he tahi.*
Eccentric (irregular, strange, uncommon). Sesele.
Echo. Ougo.
Eclipse (of the moon). Mate he mahina; (of the sun) mate he láá.
Economic (sparing, stingy). Fucca motooa tangata; i. e. to play the old man, to be sparing.
Edacity (greediness). Hooa ky.
Edge (boundary of any thing). Matta.

Edgeless (blunt, dull of edge). Pecoo.
Edict (public order of the king or great chief at a *fono*). Fono.
Educate (to teach). Aco.
Effect (to do; to finish). Fy.
Effects (goods, property). Mea.
Effeminate. Fucca fafine.
Effete (worn with age, weak). Vy-vy motooa.
Effort (a strong exertion). Foote.
Effulgent (bright, shining, sparkling). Guignila.
Effuse (to pour out). Lingi.
Egg. Foi manoo; i. e. the ball of a bird.
Eject (to cast away). Chiagi; liagi.
Eight. Valoo.
Eighteen. Ongofooloo ma valoo.
Eight-score. Valoo gnaców; valoo gnahoa. (See Tecow, in the other part of the Vocabulary).
Eighty. Valoo ongofooloo.
Either. He taha.
Elated (glad, overjoyed). Fia-fia.
Elbow. Tooi nima.
Elder (older). Motooa; (elder brother) towgete; (elders, the matabooles) cow-motooa.
Elderly. Motooa.
Elect (to choose, chosen, selected). Fili.
Elephantiasis. Fooa.
Elevate (to lift up). Higgi; (—the voice) lea labi.
Eleven. Ongofooloo ma taha.
Elide (to break in pieces). Lyfigi.
Elongate (to make longer). Fucca loa-loa.
Elope. Hawle.
Eloquent. Fa boole: *fa*, capable of; *boole*, to command or give orders.
Else (one beside; another). Taha gehe; (otherwise) na.
Elsewhere (in any other place). Gehe.
Elucidate. Fucca maoo.
Elude (to escape from). Hawla; (to frustrate a design) taáfi.
Emaciate (to waste; to become lean). Fucca tootooe; (emaciated) tootooe.
Emasculate. Boca.
Embankment. Gele; (to embank) fucca gele.
Embar (to block up). Mabooni.
Embark (to go on board). Fucca heca; (to commence an undertaking) teoo.
Embellish (to ornament). Teoo.
-Embers. Malala.
Embezzle. Foofoó.
Embolden. Fucca toa.
Embowel. Fucca gnaców.
Embrace (—with the arms). Fekita.
Embroider (as they do the *cobechis*. Tooi.
Eminence (a hill; a rising ground). Moonga; (precipice) hifoanga.
Emmet. Lo.
Empale (to inclose with fencing). Looloo a.
Employment (any sort of work). Gnaooe; (tilling the ground) gnóooe.
Empoverish. Fucca sese.
Empty. Maha.
Emulsion (of the cocoa-nut). Lolo.
Enamoured. Mamara.
Encircle (to encompass). Foli.
Enclosure (ground inclosed, or fenced in). Lotoá.
Enclose (to wrap up). Cofoo.
Encore! Fy foki; *fy*, to do; *foki*, if you please.
Encounter (to meet with; to run plump against). Feccatagi.
End (in a physical sense). Mooi; (in respect of time) hili.
Endear. Fucca manaco.
Endeavour (any attempt or exertion, either bodily or mental). Ahi ahi.
Endless (in a physical sense). Tai mooi; (eternal) tai hili.
Endure (to bear up, to put up with). Catagi.
Endwise (standing on an end). Foccatoó.
Energetic (as to bodily strength). Malohi; (mental energy) loto lahi.
Enervate (to weaken the body, or mind). Fucca vy-vy.
Enflame (to light with fire). Fucca cacaba; fucca oulo; (as a wound or sore) coola coola.
Engagement (by land). Tow; (by sea) vehaca.
Engird (to surround with any thing). Tacca tacky'.
England (land of white people; Europe, &c.) Papalangi: (Britain in particular) Bollotane.
Engrave (to carve in wood). Tongi.

Enjoy. Manaco.
Enkindle (to light; to make flame). Fucca cacaha.
Enlarge (to make larger). Fucca lahi.
Enliven (to gladden). Fucca fia-fia.
Enmity. Fucca fachi-fachi.
Enmesh (to make like a net). Jia.
Enormous (exceedingly large). Foo lahi.
Enough (sufficient; plenty). Lahi.
Enrage. Fucca ita.
Enraptured. Fia fia.
Enripen. Fucca momoho.
Enrobe (to put on dress). Vala.
Enslave (to take prisoner and make a servant of). Fucca boboola.
Ensnare (to catch in a snare or trap). Hele.
Entame (to domesticate an animal). Fucca lata.
Entangle. Fihi-fihi.
Enter (to go in). Aloo-gi loto; (to come in) how gi loto.
Entertainment (public feasting.) Catoanga; (in a more friendly or familiar way) tali; (to entertain) tali; fy catoanga.
Entire (whole; all). Cotoa.
Entrails (the guts; contents of the abdomen). Gnaców.
Entrance. Hala
Entrap. See *Ensnare*.
Entreat. Cawle.
Entry (a doorway). Matapá.
Entwine (to twist). Fi; (to wind round) lalava; lava-lava; tacky'.
Envelope (to wrap up; a cover to a parcel). Cofoo.
Envenom (to make baleful by the addition of any thing deleterious). Fucca cawna: this word also means to intoxicate; they have no known poisons.
Environ (to surround any place; to hem in). Foli; (environs, or parts about) loto; botoo.
Enumerate (to count; to number). Low.
Envy (also envious). Manoo-manoo; (to envy) amoochia; manoo-manoo. See those words.
Epicure. Tangata hooa ky.
Epidemic, or rather contagious disease. Mahagi bihia.
Epilepsy. Fooa möoöi fia: i. e. to die suddenly; to fall in a fit.
Epulation (feast and jollity). Catooanga.
Equal (equivalent in size, number, &c. also in rank). Tattów.
Equalize. Fucca tattów.
Equip (to dress, or fit out). Teoo.
Equipage (retinue; followers; attendants). Cow-mea; cow-tangata; cow-fafine.
Equitable. Totonoo.
Equivalent (something equal to). Tattów.
Equivocate. Hele.
Eradicate (to tear up by the roots). Tăăgi.
Erase from the mind (to cause to forget). Fucca gnalo.
Ere (before; sooner than). Tegichí.
Erect (upright; perpendicular). Totonoo.
Erelong (before a long time passes). Vave-my.
Err (to be wrong; to wander unintentionally from the truth). Hée; halla.
Erode (to destroy by rust; to eat into a canker). Gena.
Errand (any message or business on which a person is sent). Feców.
Error (false idea). Halla.
Erruption (of volcano, or other fire). Cocoho.
Escape (to escape by flight). Hawla.
Eschar (of wound in battle, or with a warlike instrument). Patoo he caffo; of any other kind, as from an ulcer, &c.) patoo he palla; (of any wound by accident, as from a cut, fall, &c.) patoo he lavea.
Espouse. Ohana.
Espy (to see at a distance, as land). Gite.
Essay (a bodily or mental effort). Ahi-ahi.
Essence (of flowers; also any sweet smell). Namoo cacala; (to scent, or perfume) fucca namoo cacala.
Estate (landed property). Fonnooa; abi.
Esteem (to respect, to esteem). Ofa.
Eternal (for ever). Tai hili; tai toogoo.
Evacuation (from the bowels). Tae.
Evade (to give a deceiving answer). Hele.
Evanid (faint; weak). Vy-vy.

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Evasion. Hele.
Even (straight; direct). Totonoo.
Evening. Ifi afi; from *ifi*, to blow; *afi*, fire; because in the evening hot embers are brought into the house, and, being blown into a flame, the torches are thus lighted.
Ever (continually). Tai-tooguo; tai hili.
Every. Foonbé; (every body) fooli-bé.
Evil (any thing bad or disadvantageous). Covi.
Eunuch. Tangata boca.
European. Papalangi: this word is often used to signify cloth, or linen of any kind; as being supposed to be European manufactures.
Exact (accurate; true). Tai balla; möóni.
Examine (to examine the quality of any thing). Vacky'; (to ask questions) fehooi.
Exanimete (dead, or almost lifeless). Mate.
Exasperate. Fucca ita.
Excavate. Fucca looö.
Exceed (to go beyond a certain quantity or number). Lahiange.
Exceedingly (extremely; very). Obito.
Excellent (very good). Lillé obito.
Excern (to squeeze out, as water out of a cloth, &c. by wringing). Tow.
Exchange (to barter; to trade). Fuccatów.
Excite. Fucca holi.
Exclaim. Ooi; calanga.
Excrement (of any animal). Tae.
Excruciate (to give great pain). Fucca mamahi; (excruciating) mamahi.
Execrable (very bad). Covi obito.
Execrate (to curse; to wish ill to). Cabe; vange.
Execute (to perform). Fy.
Exempt (free from). Gnofooa.
Exfoliate (to scale, or peel off). Laoo.
Exhalation (smoke). Cocobo.
Exhausted (faint). Hela.
Exhibit (to hold up to view). Fucca ha.
Exiguous (small; little). Igi.
Exotic (foreign; not belonging to Tonga). Mooli.
Expand (to spread out; to unfold). Fucca fuli; fucca fello.
Expect (to wait for). Tatali.
Expectorate (to spit; saliva). Anoo.
Expedient (proper). Ala; tow; gnale.
Expeditious (with much velocity; in a little time). Vave.
Expended (all used). Ochi.
Expert. Boto.
Expire (to die; to go out as a flame or candle). Mate.
Explain (to make clear; to establish). Fucca maoo.
Explicit. Maoo.
Explore (to search into). Goomi; (to examine all about) vacky'.
Expose (to hold up to view). Fucca ha.
Express (to say; to relate). Behe.
Exquisite (most delicious). Maleca.
Extend (to reach to; to spread to). Tow.
Extensive (wide; capacious). A'tá; low lahi.
External (on the outside; outward). Tooa.
Extillation (the act of dropping, as a fluid). Tootooloo; toolooi.
Extinguish (to put out, as a fire). Mate.
Extirpate. Fucca ochi.
Extol (to praise highly). Mavava.
Exudation. Cacava.
Extraordinary (out of the common way). Mea gehe; sesele.
Extravagant (profuse and wasteful). No word for: (extravagantly used) mow-mow; i. e. spoiled; wasted.
Eye. Matta; (to eye) leo; (to close the eyes) fucca mohe; in the twinkling of an eye) hegemo.
Eyeball. Cano e matta.
Eyebrow. Fooloo e matta.
Eyelash. Gemo.
Eyelid. Low matta.

F.

Fable (any tale, false or true; a popular tale). Fananga.
Fabricate (to construct). Gnahi.
Face. Matta; fofonga.
Facilitate. Fucca gnofooa; i. e. to make easy; (facile) gnofooa.
Fact (truth). Móóni.
Fade (—as leaves). Mate; (as smoke dissolves away in the air) mawle.

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Faggot (—for fuel). Oo fiie.
Fail (not to succeed). Halla; (to neglect) gnalo; (without fail) tai halla.
Faint. Fona mooói fia; i. e. all life wanting; (languid) vy-vy.
Fainthearted (cowardly). Fói; mánavahé; manavachí.
Faintly (slightly; without endeavour). Vy-vyange.
Fair (handsome, as women). Oé-óefooa; (just) tonooia.
Faithful. Mow; i. e. fixed; steady.
Fall (to drop, or tumble down). Hinga; taw.
Fallow (as the land). Aloo vano.
False. Tai mōóni; i. e. without truth.
Falsehood (a lie). Lohi.
Fame (reputation; character). Ongo.
Family. Cow nofo; i. e. a company dwelling together.
Famine. Honge; (famine from intense heat) honge laa; (famine from destructive hurricanes) honge áfá.
Famish (to starve to death). Mate honge.
Fan (to winnow). Alo alo; (a fan) I.
Far (distant; afar off). Mamaoo.
Fardel (any burthen). Oo mea; cavenga.
Fare (food). Méaky'.
Farrow. Oohigi bo aca.
Farther. Mamaooange.
Fashion (mode; manner). Fucca.
Fast (firm; fixed). Mow: (quick, swift) vave.
Fasten (to make fast). Fucca mow.
Fat. Gnaco; (to fatten) fucca chino.
Father. Tammy'.
Fatherless. Tai tammy'.
Fathom (to measure any thing by the length of the extended arms). Ofa.
Fatigue. Hela.
Fatness. Chino.
Fault ('tis your fault). Coho loto.
Favourite (a person or thing beloved). Bele.
Fawn (to be obsequious and flattering). Laboo; vasia.
Fear. Manavahé; manavachí; (fearful) the same; (fearless) tai manavahé; tai manavachí.
Feast. Catooanga ky.
Feather. Fooloo e manoo; i. e. hair of a bird.
Feature (of the face). Fofonga.
Feeble. Vy-vy.
Feed. Fucca ky.
Feel (to be sensible of any external agent). Iloa; (to search about with the hands) fa-fa.
Feign (to pretend). Lohi.
Felicity (happiness, content). Lata.
Fell (to cut down). Ta.
Fellow (match or equal). He tattów.
Female (of any animal). Fafine.
Feminine. Fucca fafine.
Fen (a marsh; any watery ground; a lake). Ano.
Fence (a fencing of any kind). A.
Fend (to parry). Heno; cálo.
Fertile land. Fonnooa mooói.
Fester (to inflame, as a wound; to suppurate). Pala; bela.
Festival (an entertainment). Catooanga.
Fetch (to bring hither). Omi; omy'.
Fetid (stinking). Eho; elo.
Feud (quarrel; broil). Ghe.
Few. Chi; (few persons) toca chi. See *toca*.
Fewel. Fifiē.
Fib. Lohi.
Fickle. Tai loto mow.
Fictitious. Lohi.
Fidelity. Nofo mow.
Fie (for shame!) Wi!
Field. Vano.
Fiery (all in flames). Oolo.
Fife (flute). Fango-fango.
Fifteen. Ongofooloo ma nima.
Fifth. E nima.
Fifty. Nima ongofooloo.
Fight. Tow; (with clubs) fetāgi.
Figure (form, shape). Chino.
Filch (to steal). Kyhá.
File. Gili; (filings) gilichi.
Fill (to fill with water). Ontoo vy; (to fill with any thing else) fucca bito; (one's fill; a full meal) fioo; macawna.
Fillet (a bandage). Naw.
Fillip (a jerk of the finger and thumb). Fichi.
Filth (dirt, but rather sweepings or leavings). Awta awta.
Filthy. Fucca lilia.
Final (last of all). Mooi obito; i. e. the very end.
Find (to discover, to hit upon by searching). Iloa.

Fine (small, like a thread). Chi: (handsome, as a man) toléccaléeca; (—— as a woman) óöófoun; (fine in dress) teoo.

Finger. [A] Cow nima; (the fore-finger) tomoo.

Finish. Fucca ochi.

Fire. Afi.

Fire-stick (fire-brand). Gnow-afi.

Firing (fire-wood, fuĕl). Fifie.

Firm (in strength). Malohi; mow.

Firmament (the sky). Langi.

First (in place or rank). Mooa; tomooa: (in time) oolooagi.

First-fruits. Oolooagi toobounga.

Fish (the aquatic tribe). Ica; (to fish) cobenga; toty′ ica.

Fisherman. Toty cobenga; toty ica.

Fissure (crack, crevice, &c.) Mafahi.

Fist. Nima.

Fisty-cuffs (boxing). Foohoo.

Fit (suitable). Tow ala; (a swoon, &c.) fooa möoöi fia.

Five. Nima.

Fix (to make fast or firm). Fucca mow.

Fizgig (a spear to strike fish with). Tao velo ica.

Flag (an ensign or colours). Fooga.

Flaggy (growing weak in strength, also watery). Vy-vy.

Flambeau (any kind of torch). Mama.

Flame (to blaze, a blaze). Oolo.

Flank (—— of an army). Mooi he tow.

Flap the wings. Cappa-cappa.

Flare (to cast a dazzling indeterminate light). Kila-kila.

Flash (to blaze, to flame up). Oolo; (the lightning flashes) gooa oolo he fétatechile.

Flat (plane, even). Lafa-lafa; lalafa; (a shallow) mamaha; hahanga.

Flatten. Fucca lalafa.

Flatter (to praise falsely with some design). Laboo; vasia; (flattery) the same.

Flavour (taste, relish). Hoóō; (smell) nanamoo.

Flavourous (smelling sweet as flowers, &c.) Namuo cacala.

Flaw. Mala.

Flay (to skin). Fohi he gili.

Fledged. Fooloo-fooloo: (unfledged) tai fooloo.

Flee. Hawla; (he flew from the enemy) *noi hawla me he tow.*

Fleet (swift of foot). Ve vave; (as a canoe) gualolo: (a fleet of canoes) felów.

Flesh. Cano; (fleshy) chino.

Flexible (easy to bend; soft). Moloo.

Flexuous. Tacca milo.

Flight (of birds). Boona; (escape by flight) hawla.

Flimsy (weak, not solid). Vy vy.

Fling (to cast as a stone, &c.) Lichi.

Flint. Macca afi.

Flirt (to flutter). Tetemi.

Flix (down, fur, hair of the body). Fooloo.

Float (to be buoyed up on the surface of a fluid). Tēē-tēē.

Flock. Fele.

Flop (to clap the wings with a noise as birds). Cappa-cappa.

Flounce (to dive in the water). Hoogoo.

Floor (to cover with mats, &c.) Faligi: (boards are not generally used for flooring).

Flour. Mahoá: (their flour is made from the mahoá root; but they call wheaten flour the same).

Flow. Hoco: (the sea flows) *gooa hoco he tahi.*

Flower (the blossom of a plant). Cacala.

Flower (to produce flowers). Fooa cacala.

Fluid. Vy.

Flute (which they blow with the nose). Fango-fango.

Fly (to pass through the air as a bird, to run swiftly). Boona.

Fly (the insect). Lango.

Fly-blow (to turn maggotty as meat). Ooangaia.

Foam (froth of the sea, spume). Coa; (soap) coa Papalangi.

Foe (the enemy). Tow.

Fog. Hahów.

Fold (to double up). Fatoo.

Folks (people). Caky′.

Follow (to go after). Mooiange.

Follower (dependent; one of a chief's retinue). Cow mea.

Folly. Vale.

Foment (to bathe with warm water). Cowcow.

Fond (loving, to be fond). Ofa.

Fondling (a darling). Bele.

Food (provisions in general). Meaky.

Fool. Vale.

A [Errata: this should read "toohoo." Cf. errata sheet, p.492, cat. 116--Analyst]

104 Foot. Vae.

Footstep (trace either of man or beast). Ilonga vae.

For (unto). Gi; (as this is *for* you) ma; (because) ca.

Forage (to search for provisions as in war). Papani.

Forbear (to hold; to desist). Ooоa.

Forbid. Táboo.

Force (forcible). Malohi; (forcibly) fucca malohi; malóhiange.

Ford (to wade). Anoo.

Forefinger. Toohoo.

Forehead. Láē.

Foreign (not belonging to Tonga). Mooli; (to be foreign) ger mooli; (a foreigner) mooli.

Foreland (a cape or point of land). Mooi fonnooa.

Foremast. Fanna gi tow-mooa.

Foremost (first in place). Mooa-mooa-ange.

Forerank (rank in front). Mooa.

Foreskin. Lolo oole.

Forest. Vaoo.

Forever. Tai toogoo.

Forget. Gnalo.

Fork. Hoohoo.

Forlorn. Sese.

Form (shape). Fooa.

Former. Ooloooagi.

Formerly. Gooa-loa.

Formidable. Matta-matta toa; fucca mánavahé, fucca mánavachi.

Forsake (to leave). Liagi; chingi.

Fortress (any place built for defence). Colo.

Forthwith (thereupon, hereupon, immediately). Foki-ia.

Fortunate (prosperous, lucky). Monooia.

Forty. Fa ongofooloo.

Fosse (any kind of ditch). Gele.

Foster (to nourish). Fafanga.

Foul (dirty, black, filthy). Ooli; (bad) covi.

Foul (to besmear with dirt, to blacken). Pani ooli.

Found (discovered). Iloa.

Founder (as a vessel at sea). Mate; lomagi.

Four. Fa.

Fourscore. Valoo ongofoolоo.

Fourteen. Ongofooloo ma fa.

Fowl (a bird) manoo; (the domestic fowl) moa.

Fracture (of a limb or any thing else). Fetchi.

Fragment (——of food). Conga; (——of other things) hetoo.

Fragrant (aromatic). Namoo cacala.

Frantic (delirious, mad, insane). Loto hee; vale.

Fraught. Paooagi.

Fray (a broil or quarrel). Ghe.

Free-hearted (generous in giving). Fa fooagi: *fa*, apt; *fooagi*, to make a present.

Freeze (to congeal with cold, as oil, &c.) Mohe; i. e. to sleep.

Freight (burthen or load of a canoe). Cavenga.

Frequent (often). Fy-y-be: (to frequent) fääloo gi; i. e. much to go to.

Fresh (new). Foo-o; (not brackish) hoóo melié.

Friend. Cowtangata. *Cow* is not only the sign of the plural, but, joined in one word with *tangata*, means a friend; arising from the circumstance of applying this term to the people or adherents of such a one; which implies his friends or party.

Friendless (destitute, alone). Pya; sese; tacábe.

Fright. Manavahé; (frighten) fucca mánavahé.

Frigid. Momoco.

Frisk (to wanton, to play about). Hobo-hobo.

Frolicksome. Fucca va.

From. Me.

Front (face, appearance). Matta: (in front, or first in place or rank) gi *mooa, mooa-mooa-ange.*

Front (to be opposite). Tuo gi mooa.

Frontier (borders of a country or district). Tow botoo.

Frontless (shameless, bold, impudent). Tai ma.

Frontlet (turban; fillet round the head). Fow.

Froth (of the sea or any other fluid: see Foam). Coa.

Fruit. Fooa aców.

Fruitful (——as the earth). Fa fooa; möoói: (as animals) fa fanów.

Frustrate (to thwart any one's intention). Tääfi.

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Fucus (paint for the face or body). Loa.
Fuel (for fire). Fifie.
Fulgent (sparkling, dazzling, bright). Gnignila.
Full (replete). Bito.
Full-eyed. Mata kikila.
Full-fed. Macawna.
Fume (smoke). Ahoo; (steam or vapour) cocohoo.
Fun (joke, merriment). Hooa.
Funny (droll, merry). Gnootoo hooa.
Fundament. Hilo: matta ìoochi.
Funeral. Bootoo; (funeral of Tooitonga) langi.
Furcated (any thing shaped as a fork). Manga-manga.
Furl (as a sail). Fucca mow.
Further (beyond). Mamáooínge.
Furtive (stolen). Kyhachia.
Fuse (to melt, to dissolve). Fucca vy.
Future. He aho.
Fy! Wi!

G.

Gad (to walk about). Eva eva.
Gain (to win). Mow.
Gait (manner of walking). Tebi.
Gale (of wind). Havili; towfa.
Gallant (brave). Toa; (a paramour) féàuoági.
Gambol. Fucca va.
Gander. Toloa tangata.
Gap (chasm, fissure, opening). Ava.
Garb (dress, habiliments). Vala.
Garden (plantation round a house). Loto api.
Gargle (——the throat). Boóboó.
Garland (a wreath of flowers). Twinga cacala.
Garment. Vala.
Garnish (to dress out, to ornament). Teoo.
Garrison. Cow-tangata he colo: caky' he colo.
Garrulity (loquacity). Gnootoolow.
Gash. Foo matafa; i. e. a great cut.
Gasp. Fucca manga.
Gate. Matapá.
Gather (to pluck as flowers, fruit, &c.) Toli; (to collect) tanagi.
Gathers (plaits in *gnatoo*, &c.) Vaky'.
Gaudery (finery, ornamental). Teoo.
Gaze (to look intently and earnestly). Jio.
Geld. Boca.
General (commander in chief). Egi.
Generate (to beget). Fanów.
Generous. Anga lillé; (in giving) fa fooagi.
Genteel (having chief-like manners). Matta-matta-egi.
Gently. Fucca chi-chi.
Genuine (true). Möóni.
Germe (a sprout or shoot). Hooli.
Germinate. Tooboo.
Gestation (child-bearing). Fetama.
Get (to procure). Mow.
Ghost (an apparition). Hotooa.
Giant. Foo tangata.
Gibberish (jargon). Cote.
Gift. Fooagi.
Gimlet (any thing to bore a hole with). Vili.
Gin (a trap). Hele.
Gird (to circle round, to bind). Naw-naw.
Girdle. Naw.
Girl. Tabine.
Give. My; atoo; angi. When the first person follows the verb, *my* is used to express the idea of giving: when the second person follows, *atoo* is used, and when the third person, *angi*: as, for example,

1. Give it to me, *my ia ma atoo*: give it to us, *my ia ma mowtoloo*.
2. I will give it to thee, *teoo atoo ia ma ow*: I will give it to you, *teoo atoo ia ma motoloo*.
3. Give it to him, *angi ia ma ana*: give it to them, *angi ia ma nowtoloo*.

Gizzard. Gete.
Glad (pleased). Fia-fia; (to gladden or make joyful) fucca fia-fia.
Glance. Nisi.
Glaring. Gnignila.
Glass (looking glass). Jiawta.
Glib (smooth). Molle-mollo; (glibly) molle molleange.

Glide. Heke-heke.
Glisten (to sparkle, to shine). Gnignila.
Glitter. Gnignila.
Globe (a sphere). Mea fooa boto-boto.
Gloomy (dark). Ooli.
Glory (fame). Ongo.
Glossy (smooth, shiny). Molle-molle.
Glow (to be fervid or hot). Oolo; vela.
Glue (any adhesive substance). Booloo.
Glutted. Fioo.
Glutinous (sticky). Bigi-bigi.
Glutton. Tangata hooa ky.
Gnaw. Lamoo.
Go (to proceed forth). Aloo; (go along!) fiamo aloo!
Goat. Cochi, (probably from the English word).
Gobble (to swallow quickly). Folo hooa ky.
Goblin (an evil spirit). Hotooa pow.
God (a spirit of any kind). Hotooa.
Goddess. Hotooa fafine.
Goggle (to look asquint). Tepa.
Goggle-eyed. Matta tepa.
Gone (gone away). Aloo; (disappeared as a ghost, vision, or smoke) gnalo; mawle.
Good. Lillé; i. e. well, peaceful, advantageous; (goods) mea.
Goose. Pato.
Gore (blood). Tawto.
Gorge (the throat). Gia.
Gory. Tawto-tawto.
Gosling. Oohigi pato.
Govern (to rule as a king). Boole; (government) nofo.
Gourd (also a bottle of any kind). Hina.
Gradually (by degrees, slowly). Fucca chi-chi-ange.
Graft (a young shoot of a tree). Hooli.
Grained (rough as wood, &c.) Papata; patta patta.
Grant (to allow). Toogoo.
Grasp (to seize fast hold of, to clinch the fist). Coogoo.
Grass. Mohoogoo; moochie.
Grass-hopper. He.
Grate (to rasp, to file). Gilichi.
Gratitude. Ofa.
Grave (a place to deposit the dead). Tano; fytoca: (to engrave in wood, &c.) tongi; (thoughtful) manatoo.
Gravel. One pata.
Gravid (pregnant). Fetama; (heavy) mamafa.
Grease (fat). Gnaco; (any animal or vegetable oil) lolo; (cocoa-nut oil) lolo nioo.
Greasy. Pani gnaco.
Great (large). Lahi.
Greedy (rapacious in appetite). Hooa ky; (covetous) manoo-manoo.
Green (unripe, young). Mooi; (colour) no word for, except that for black, *ooli*: (green beads) calanooi.
Greens (cooked *Talo* leaves). Loo.
Grey (grey haired). Hina.
Grief. Loto mamafa.
Grime (to blacken). Fucca oóli.
Grin. Cata.
Grind (to whet or sharpen). Hoholo.
Grindstone. Fooanga.
Gripe (to seize fast). Booge mow; (to pain in the bowels); *mamahi he gete.*
Gristle. Hooi moloo.
Groin. Tooboo.
Grope (to feel about in the dark). Fáfa.
Gross (fat). Gnaco.
Grove. Vaoo.
Grovel (to creep or crawl on the ground). Totulo; (to be low minded), *ger loto fucca tooa: ger loto tai fucca tangata.*
Ground (the earth). Gele-gele.
Groundless (untrue). Lohi; tài möóni.
Grow (to increase in size as a plant or animal). Tooboo.
Grudge (ill will). Fucca fachi.
Grudge (to give unwillingly, to envy). Manoo-manoo.
Guard (to take care of). Fëáoo; (to watch) leo.
Guess (to conjecture). Mate; fili.
Guide (to conduct or lead). Ave.
Gull (a bird so called). Gnongo.
Gullet (the throat). Gia.

Gulp (to swallow whole). Folo tai lamoo; i. e. to swallow without chewing.

Gum (the adhesive exudation of a plant). Booloo.

Gun (cannon). Mea fanna-fonnooa; (musket) mea fanna-tangata; (gun-powder) one; (gun-flint) macca afi.

Gut (an intestine). Gnáców; (to embowel) fucca gnáców.

H.

Habiliment (dress). Vala.

Habit (dress). Vala; (custom) anga.

Habitable. Ala nofo.

Habitant. Caky'.

Habitation. Nofoanga.

Haft (a handle of a knife). Fucca vaca; (of an axe) edjia.

Hail (frozen rain). Ooha-macca, i. e. stony rain.

Hair (of the head). Low-ooloo; low: (of other parts of the body) fooloo.

Hairy. Fooloo foeloo.

Hale (to drag by force). Toho fucca malohi; (to call out to) ooi; (sound, healthy) mōōói.

Half. Táoonga malie.

Half-way. Gi loto.

Halloo (to cry out). Calanga; ooi.

Hallowed. Fucca egi; táboo.

Halt (to stop). Too; (to walk lamely) getoo.

Halter (a rope). Mya.

Halve. Vahe oua malie; i. e. to divide in two exactly.

Ham (the thigh). Tenga.

Hammer (any sort of hammer or mallet; to knock, to hammer). Tátá.

Hand. Low-nima; i. e. the expansion of the arm. See Low-nima. (Palm of ——) afe nima; (at hand) ofi my. (To lead by the hand) taggi-taggi.

Handle (to feel about with the hand). Fáfá.

Handle (of an axe). Edjia; (—— of a knife) fucca vaca; (—— of a vessel or pot) telinga.

Handsome (as a woman). Matta hooa; ōōëfooa; (as a man, or by metaphor, as a tree, &c.) toleecalecca.

Hang (to suspend any thing from above). Tow-tow.

Hanker (to wish for). Fucca hamo.

Happen. Foki-fa-gooa-behe.

Happily (fortunately, also happiness). Monooia.

Happiness. Mooonoo; monooia.

Happy (contented). Lata.

Harangue (a public speech). Malanga; (a public order or regulation) fono.

Harass (to weary). Fucca bibico.

Harbour (bay). Ava; (anchorage) towlanga.

Hard (with a resisting surface). Fefeca; (difficult) fygnatá; (unjust, cruel) tai ofa.

Harden (to make any thing firm). Fucca fefeca; (to harden the body against suffering) catagi; (to make hard-hearted) fucca tai ofa.

Hard-hearted. Tai ofa; cano gnatá.

Hardness (resisting quality). Fefeca.

Hardy (brave). Toa; (bearing pain with fortitude) catagi.

Hark! Fonongo!

Harm (evil, misfortune, bodily injury). Mala; covi.

Harvest (—— of yams, &c.) Tow.

Hash (to mince). Tofi; tofi-tofi.

Haste (speed). Vave.

Hasten (to forward or expedite). Fucca vave.

Hastily. Vaveange.

Hat (made of straw, sometimes worn in battle). Boolonga.

Hatch (to incubate). Mohe.

Hatchet. Togi fucca anga gehe: literally an axe with a different disposition. (See togi.)

Hate (detestation, dislike). Féhia.

Have (to hold or possess). Mow.

Haughtiness (pride, high-mindedness). Low-cow; (the conceited pride of any one who wishes to be respected as a chief) fia egi.

Haul (to pull, to drag by violence). Foochi; toho.

Haunch (the thigh, &c.) Tenga; alanga.

Hawk (to expectorate). Anoo; foola.

Hay. Mohoogoo moa-moa; i. e. dry grass.

Haze (a fog or mist). Hahów.

Hazel (a colour; brown). Mello.

He (the pronoun). Ia.

Head (of an animal body, also the

104 top of some peculiar trees). Ooloo; (of a lance) matta; (of an arrow) ooloo matta; (source) tooboonga.

Head-ache. Gnaguów.

Headband (a turban, a fillet). Fow.

Headland (a point of land). Mooi fonnooa.

Headpiece (a sort of turban). Fow.

Headstrong (heedless). Tai manatoo; (obstinate) pagnatá.

Heal (to cure, to remedy). Taw; Fucca möoói; i. e. to make alive.

Health. Möoói; i. e. life.

Healthless. Mahagi; tenga tangi; booloohi. (See Sickness).

Heap (to accumulate). Foccatoó; (a large quantity, a pile) toonga.

Hear (to perceive by the ear). Ongo; (to hearken, attend or listen to) fonongo.

Hearsay. Low.

Heart (the chief organ of the sanguineous circulation). Mafoo; (a core or kernel) cano; (courage, fortitude) toa; (humanity, affection) ofa.

Hearty (cordial, true). Möóni; (healthy, sound) möoói.

Heat (sensation of heat). Mafana; (to make hot) tootoo.

Heath. Twawfa.

Heave (to vomit). Looa; (to lift) biggi; (to throw) lichi.

Heaven (rather the sky). Langi; (Paradise, or future life) bolotoo.

Heavy (as to weight). Mamafa; dark in colour) ooli; (dull, as weather) aoochia.

Hector (to bluster). Fucca boola matta; i. e. to make the eyes swell.

Hedge (fence). A.

Heed (to attend to; to look to). Vacky'.

Heedless (careless; inattentive). Tai vacky'.

Heel (of the foot). Mooi väë.

Heft (handle of any thing). Fucca vaca.

Height (perpendicular length). Mow aloonga.

Heighten (to make higher). Fucca mow aloonga.

Helm (paddle to steer with). Fohe ooli.

Helpless (feeble). Vy-vy.

Hem (to sew). Tooi; (to hem in or surround) foli.

Hen (of any bird). Manoo fafine; (the domestic hen) moa fafine.

Hence (from this place to a distance). Mamaoo.

Here. Gi heni.

Hereafter (in future time). He mooi.

Heretofore (in past time). He mooa; gooa loa.

Hermaphrodite. Fucca fafine.

Hero (a brave warrior). Tangata toa; (heroic) toa.

Hew (to cut down). Ta; (to hack and cut) chibi.

Hickup. Lona.

Hide (to conceal; to disguise). Foofoó; toi-toi; lilo.

Hide (skin of any animal). Gili.

High (lofty). Mow aloonga.

Highminded (haughty; proud). Low-cow.

Highspirited (brave; warrior-like). Toa.

Highwater. Tahi hoca.

Highway. Halla.

Hill. Möoónga.

Himself. Ia.

Hinder (to retard in any way). Tääfi; lolomi.

Hindermost (last in place or rank). Mooi.

Hindrance. Tääfi.

Hip (rather the buttocks). Lemoo.

His. Enne.

Hiss. Sisi.

Hit (to strike with a club or hammer). Ta; (to strike with the fist) toogi, motohico.

Hither. Gi heni.

Hithermost. Tow botoo my.

Hitherto. Gi he abone: gi he aho cöéni; i. e. up to this day.

Hoarse. Fa.

Hoary (with age). Hina.

Hobble (to walk lamely). Getoo.

Hog (swine). Booaca; (a dirty coarse fellow) tooa fucca booaca.

Hogsty. Falle booaca.

Hoist (to lift up). Higgi; (to hoist a sail) fy la.

Hold (to arrest; to stop). Booge; (to have hold of; to possess) mow; (hold your tongue) óooa lea.

Hole (a perforation; a hollow place). Loóo ava.

Hollow (cavernous). Looo-looo.
Holy. Fucca egi.
Home. Abi.
Hoodwink (to blindfold). Fucca booló.
Hook (a fish-hook). Mátów; (a wooden hook used to suspend baskets, &c.) towtówoonga; (a crook for gathering bread-fruit, &c.) lohoo.
Hoop (a large ring). Tacky'; (an iron hoop) tacky'vy; (tacky', to encircle; vy, a liquid).
Hop (to jump on one leg). Mele mele getoo.
Horizon. Matta e langi; i. e. the edge of the sky.
Horrible (also horribly). Fucca manavahé, fucca manavachi.
Horrour. Manavahé, manavachi.
Hospitable. Anga lillé.
Hostile. Matta-matta tow; (hostility) tow.
Hot (with caloric). Vela; (angry) ita; lili.
Hotheaded (passionate). Loto lili.
Hover (as a bird). Lofa.
Hound. Gooli.
House. Falle.
Houseless (having no home). Tai abi.
How (in what manner). Féfé.
Howl. Tengi.
Huddle (to do a thing in a flurry or hurry). Fucca vavea.
Huff (to chide; to check). Towtéä.
Hug (to embrace; to salute). Fekita.
Huge (very large). Foo lahi.
Hulk (the body of a ship or canoe). Chino e vaca.
Hull (husk or pod). Gnedji.
Human. Mama. See *Mama*.
Humane. Ofa.
Humanity (esteem; friendship; mercy). Ofa.
Humid (wet; moist; damp). Vicoo; (humidly) vicooange.
Humorous (droll; witty). Hooa; (humorously) fucca hooa.
Humpback. Tooa bico.
Hundred. Tëäoo.
Hunger (also hungry). Fia-ky.
Hunt (to chase; to pursue). Alo.
Hurl (to throw with violence). chi.
Hurricane. A'fä.
Hurry. Fucca vave.
Hurt (to give pain). Fucca mamahi; (to spoil) mow-mow; (a wound) lavea; cafo.
Hurtful (mischievous). Pow.
Husband. Ohana.
Husbandman. Ky fonnooa.
Hush (to quiet). Fucca lolongo; (to quiet a child when crying) fucca na.
Hustle (to shake together). Loolooloolo.

I.

I. Au; gita.
Jabber (to talk nonsense). Low noa; (unintelligible jargon) cote.
Jaggy (uneven; notched; ragged). Pete-pete.
Jam (to press; to squeeze). Lolemi.
Jamb (a door-post). Bo he matapá.
Jangle (to dispute in a quarrelsome manner). Ghe.
Jar (sort of kettle or pot). Goolo.
Jargon (unintelligible jargon; chattering of birds). Cote.
Javelin. Tao.
Jaunt (to walk about; to travel by land). Fononga.
Idea. Loto: this word rather means the mind, sentiment, or disposition.
Idiot. Vale.
Idle. Fucca bico-bico; (idly) fucca bico-biconnge.
Jealous. Loto-mahalo; i. e. of a suspicious mind.
Jeer (to laugh at). Manooki; (a scoff) the same.
Jerk (a sudden check). Hamoochi.
Jest. Fucca hooa.
If (the conjunction). Capów; ca.
Ignition (the act of setting on fire). Tootoo.
Ignitible. Tootoo gnofooa.
Ignoble. Fucca tooa.
Ignorant (uninformed; untaught). Loto vale.
Ill (bad; badly). Covi; (sick) mahagi; tenga-tangi; boolooki. See these several words.
Illegal. Tâboo.

104 Illicit (contrary to the orders or regulations of the chiefs). Taboo.
Illness. Mahagi; tengatangi; booloohi. See these several words.
Illnature. Anga covi; i. e. a bad disposition.
Illustration (explanation). Fucca maoo; (to illustrate) the same.
Imagine (to think, to suppose, to reckon upon). Low.
Imbecile. Vy-vy.
Immature (unripe, as fruit). Mooi; (youthful) the same.
Immediately. He gemo; i. e. in a twinkling.
Immense. Foo lahi.
Immerge (to sink or plunge under water). Hoogoo.
Immodest (shameless; impudent). Tai ma.
Immortal. Tai mate.
Immoveable (fixt; fast). Mow; (firm in mind) loto mow.
Immutable (fixt). Mow.
Impair (to injure, spoil). Mowmow.
Impede (to hinder; to cause to linger). Tááfi; lolomi.
Impend. Tow hifo.
Imperceptible (not to be seen; not to be felt; not sensible; not under the evidence of the senses). Tai ilaw; (not to be heard) tai ougo.
Imperfect (not the whole). Tai cotoa; (not yet finished) tai-ochi.
Impertinent. Tala booi.
Impious. Tai ofa gi he hotooa.
Implacable (constant in enmity). Fucca fachi.
Implements. Mea.
Implicate (to entangle). Fihi-fihi.
Implore (to entreat pathetically). Tangi; (to pray to any god) lotoo; (to beg earnestly) boo.
Importunate (incessantly soliciting). Fa cawle; (importune) the same.
Impose (a task, or work, or tax). Fucca fatongia.
Impossibility. Tai-fa; (to attempt impossibilities) fili mo he macca; i. e. to strive against rocks.
Impossible. Tai-fa.
Impotent (weak in any respect). Vy-vy.
Impoverish. Fucca tacabe.
Imprecate (to curse). Cabe; vange.
Impregnate (to engender). Fucca fanow; fucca fetama.
Impression (a mark on any thing; an effect on the mind). Ilonga.
Improper (unbecoming). Tai ala; (not consistent) tai guale.
Improve. Fucca lilleange.
Imprudent. Loto vale.
Impudent. Talabooi; tai ma; (impudently) talabooi-ange.
Impure (sullied, not clear). Tai ma.
In. Gi loto.
Inactive (lazy; idle). Bibico; (not doing; at rest; still) nofo noa.
Inadvertently (accidentally). Noa.
Incantation (a string of curses). Vange.
Incapable. Tai fa.
Incapacious (not holding much; narrow). Low chi.
Incautious (without looking or paying attention). Tai vacky'.
Incense (to vex). Fucca ita.
Incessant. Tai toogoo.
Incidental. How noa; i. e. coming or happening by chance.
Incinerate. Tootoo ger efoo.
Incised. Mahele; matafa; (incision) the same.
Inclination. Anga; loto.
Incline (to be slanting; to lean forwards). Bouno.
Inclose (to fence in). Fucca lotoá.
Incloud (to become dark, or cloudy). Fucca böóöli.
Include (to contain). Toogoo.
Incomplete (not whole). Tai cotoa; (unfinished) tai ochi.
Incomprehensible. Tai fa ilea.
Incongruous (unsuitable; not fitting). Tai ala.
Inconsiderate (thoughtless). Tai manatoo; i. e. without thought.
Inconsistent. Tai ala; tai guale.
Inconspicuous (not discernible). Tai ilaw.
Inconstant (varying, unfaithful). Tai mow.
Inconsumable (not to be wasted, or consumed). Tai ochi.
Incorrect (not accurate). Tai tonoo.
Increase (to multiply). Tooboo lahi.
Incredible. Tai möóni; i. e. not true; they have no other word.
Incubate (to hatch). Mohe; (incubation) the same.
Inculcate (to instruct). Áco.

Inculpable (in the right; unblamable). Tonoohia.

Incurable. Tai mŏŏói.

Incurvate (to bend). Fucca bico.

Indecent (immodest). Fucca lia-lia.

Indeed? Co möóni?

Indefatigable (unwearied with labour). Tai hela; i. e. not short of breath.

Indefinite (unlimited). Tai maoo.

Indicate (to shew). Fucca ilonga.

Indication (a mark; a sign). Ilonga.

Indigent (needy; friendless). Pya.

Indigitate (to point out; to shew). Fucca mamata; fucca ha.

Indignant (angry). Ita.

Indiscernible (not to be perceived). Tai iloa.

Indiscriminately (without distinction). Tai fucca ilonga.

Indisposition. Mahagi.

Indissoluble. Mow; (not to be untied) tai fa movete.

Indolent. Fucca bico-bico.

Indulgent (kind; generous). Anga lillé.

Indurate (to harden in any way). Fucca fefeca.

Industrious (in agriculture). Fa gnóooë; (in other work) fa gnaóöë.

Inebriate (to stupify with cava, or any thing else). Fucca cawua.

Ineffectual (weak; without power). Vy-vy.

Inelegant (low; vulgar). Fucca tooa.

Inevitable. Tai halla.

Inexhaustible. Tai ochi; i. e. without end.

Inexperienced. Tai boto.

Inexplicable. Tai fa fucca maoo; i. e. incapable of being made plain.

Inextinguishable. Tai fa mate.

Inextricable. Tai fa vete.

Infallible. Tai halla.

Infancy. Lolotonga be tamachi; i. e. during childhood.

Infant (of either sex). Tamachi; bibigi.

Infantile (childish; like a child). Fucca tamachi.

Infect (to taint). Fucca elo.

Infirm. Vy-vy.

Inflame (to set fire to). Fucca cacaha.

Inflammable (combustible). Tootoo gnofooa; i. e. easy to burn.

Inflexible (hard; unyielding). Fefeca.

Inflict (to punish). Towtea.

Inform (to relate; to tell). Tala; low.

Infoliate (to spread over with leaves). Oofi lo aców.

Infrigidate. Fucca moco-moco.

Infuriate (angry). Lili.

Infuse (to pour). Lingi.

Ingenious. Boto.

Ingurgitate. Folo.

Inhabit. Caky'; (inhabitant) the same.

Inhale (to draw in the breath). Michi.

Initiate. Aco: this word means rather, to teach, or instruct; also, to learn.

Injure (to hurt bodily). Fucca mamahi.

Inland. Toogoo oota.

Inlay. Fonno.

Inlet. Ava.

Inly (within). Lotoange.

Innate. Cow nofo.

Inmost. Mamăooange; lotoange.

Innumerable. Tai fa low; i. e. cannot be counted.

Inodorous (having no smell, good or bad). Tai nanamoo.

Inquire. Fehooi.

Inquisitive. Fa fehooi.

Insane (mad; also foolish). Vale.

Insatiable. Tai fa fioo.

Insect (the same word as for bird). Manoo.

Insensible. Tai loto.

Inseparable. Tai vete.

Insert. Y gi loto.

Inside. Gi loto.

In-sight. Gite.

Insnare (to catch with a trap or snare). Hele.

Insolation. Fucca láà.

Inspect. Vacky'.

Inspire (to draw in the breath). Manava; (the god inspired him) nai how he hotooa giate ia; i. e. the god came to him.

Instantly (in a twinkling). He gemo:

Instep. Tooa váë.

Instillation. Tooloo tooloo.

Instruct. Aco.

Insufficient. Ge chi; i. e. yet small.

Insupportable (—as pain). Tai fa catngi.

104 Intellect. Loto: this word means the disposition and temper.
Intelligence (news). Ongo.
Intelligent (wise). Boto.
Intelligible. Iloa gnofuoa; maoo.
Intelligibly. Iloa gnofuoa-ange; maoo-ange.
Intention. Loto; behe.
Inter. Tanoo; (interment) the same.
Intercede (to entreat). Cawle.
Intercept. Tääfi.
Interchange (to barter, to trade with). Fuccatów.
Interdict. Fucca táboo.
Interdiction (a curse). Cabe; (a prohibition) táboo.
Interim (in the mean time). Lolotonga.
Interior. Gi loto.
Intermingle (as fluids). Paloo.
Internal. Gi loto.
Interpret (to make clear). Fucca maoo.
Interrogate. Fucca fehooi.
Interrupt (to hinder, to stop). Fucca toogoo; tääfi; (to interrupt mischievously; to teaze) powchia.
Intersperse. Fucca fele.
Interweave. Lalanga.
Intestines. Gnáców.
Intimate (to acquaint). Tala.
Intimidate. Fucca mánavahé; fucca mánavachí.
Into. Gi
Intolerable. Tai catagi:
Intreat: Cawle; hoo: the latter word implies to entreat with great earnestness.
Intrenchment. Gele.
Intrepid. Tai mánavahé; tai mánavachí; toa.
Intricate. Fihi.
Intrigue (an amour). Fëáooági.
Intwine (to twist together). Fihifihi.
Invade. Tow.
Invalid (weak). Vy-vy; (a sick person) *mahagi: tenga-tangi; booloohi.* Which see.
Invariable. Mow: i. e. fixed.
Invert. Fillhi.
Investigate (to inquire into). Fehooi; goomi.
Invigorate. Fucca malohi.
Invisible (not to be seen). Tai iloa.
Invite (to entreat). Cawle.
Invoke (to petition the gods). Lotoo.

Inward. Gi loto.
Jocular. Fucca hooa; gnootoo hooa.
Join. Fucca taha; i. e. to make one.
Jointly. Fucca to-ochi.
Joke (to jest). Fucca hooa; (a jest) hooa.
Jollity. Hooa.
Jolt (to jog, to shake). Looloo-looloo.
Journey (by land). Fononga.
Joy (gladness). Fia-fia.
Ire. Lili.
Irksome. Fucca bibico.
Iron. Oocumea.
Irrecoverable. Tai fa mow my.
Irreligious. Tai fy mea fucca egi.
Irremovable (fixed). Mow.
Irrevocable (unalterable). Mow.
Irritate (to make angry). Fucca ita.
Is. Gooa; co; coe. (See Grammar).
Island: they have no word for an island, except the proper name of it, or the word *fonnooa*, land or country: they have no word for, or idea of a continent.
Issueless (without progeny). Tai fanów.
It. Ia.
Itch (a disease resembling psora). Gnówooa; (to itch) veli.
Itself. Be-ia.
Jug. Iboo.
Juice. Vy: this word expresses any thing fluid, more especially water.
Juiceless. Moa-moa; i. e. dry.
Jump (to leap, to bound). Hobo.
Ivory (whale's teeth). Le.
Just (applied to the fair decision of a dispute). Totonoo; (exact, fitting) táoonga mafie.
Just now. Toki; atainy'.
Justice. Loto lillé.
Jut out (to project, or rise above a plane surface). Teboo.

K.

Keen (sharp; with a good edge) Machila.
Keep (to detain, also to hold or retain). Toogoo.
Kernel. Cacano.
Kettle (any sort, either earthen or metal). Goolo.
Kick. Aca.
Kidney. Ate bili: (*ate*, the liver; *bili*, a lizard).

Kill. Tamatéă; i. e. (to strike to death.
Kin (kindred). Cainga: (or, as it may be pronounced, kyinga).
Kind (generous, cordial). Anga lillé.
Kindle. Fucca cacaha.
King. How.
Kiss. Ooma.
Kitchen (a house for cooking). Bĕsto.
Kite (of paper, &c.) Lofa.
Kitten. Oohigi boosi.
Knack. Fyiva; (he has a knack of doing it) co eme fyiva.
Knead (as dough or clay). Natoo.
Knee. Tooi.
Knife. Hele.
Knit the brow (to look angry). Metta-matta ita.
Knob. Teboo.
Knock (to strike, to hit). Ta.
Knot (to tie a knot). Naw.
Knotty (rough with knots, as wood or string). Teboo-teboo.
Know (to understand, to perceive). Ilóa; (to be acquainted with any one) ilóa.
Knowing (cunning, wise). Loto boto.
Knowledge (wisdom). Boto.

L.

La! Wooi, or rather woi.
Laborious. Fa gnaooe; i. e. apt to work.
Labour (work of any kind). Gnaooe; (parturition) fáële.
Lacerate (to tear, to rend). Hai.
Lad. Tama.
Ladder. Toonga.
Lake (any pond or piece of water). Ano.
Lame. Getoo.
Lament. Tangi.
Lamp. Mama fango; mama lolo.
Lance (a spear). Tao.
Land (country). Fonnooa; oota; (to land) too oota.
Language (tongue, dialect). Léă.
Languid (feeble). Vy-vy; (languidly) vy-vyange.
Lankness. Tootooe.
Lard. Gnaco he booaca.
Large. Lahi.
Lascivious. Mooitów.
Lash (to bind). Lava-lava; lalava.
Lassitude. Hela.
Last (ultimate). Mool ohito; (last past) mooi.
Lasting. Tai toogoo.
Late. Taw mooi.
Lately. Toki fy.
Latent. Foofoó.
Lather (froth, foam of any kind). Coa.
Lave (to bathe; to wash). Cówców; palootoo; foofooloo.
Laugh. Cata.
Launch. Toho gi tahi.
Law (decree). Fono; feców; (established custom) anga.
Lawful (allowable). Gnofooa.
Lawn (grassplot). Malai.
Lay (to put or place). Toogoo; (lay hold of) booge; (lay eggs) mohe; (lay a wager) boota; (lay waste) vete.
Lazy. Fucca bico bico.
Lead (to conduct). Ave; (—by the hand) taggi-taggi.
Leaf. Lo aców.
Leafless. Tai low.
League (to join in alliance). Fucca caha.
Leak (to let water in or out). Mamma.
Lean (thin). Tootooe; (muscle, flesh) cano mate; (to lean against) tacoto.
Leap (to jump, to bound). Hobo.
Learn. Aco.
Least. Chiange.
Leather, or skin. Gile.
Leave (to separate from; to divorce). Chiagi; (to leave a place) toogoo; (to leave behind) gnalo; (to give leave, to permit) toogoo.
Leavings. Toe mea; toenga mea.
Lee (opposed to the windward). Mooi matangi.
Leer (to look archly). Nisi.
Leeward. Gi mooi matangi; gi hamma. (See *hamma*.)
Left (in opposition to right). Hema; (to the left) gi hema; (left-handed) nima hema.
Leg. Cow váë.
Length. Loa-loa; loloa.
Less. Chiange.
Lessen. Fucca chi: fucca chi-chi.
Lest (in case that). Na.
Let (to permit). Toogoo be; (to let alone; to let go) toogoo; (to let blood by scarification) tafa.
Lethargic. Fia mohe.

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104 **Level** (smooth). Molle-molle.
Levity (opposite to gravity). Mámá.
Lewd. Mooi tow.
Liar. Jiena lohi.
Liberty (permission). Toogoo.
Lick. Emo.
Lid (a cover). Booboonoo.
Lie (to tell a falsity). Loui; (to lie down) tocoto; tacoto.
Life. Möoóí; (one whose life is saved) fucca möoói.
Lifeless. Mate; tai möoói.
Lifetime. Lolotonga he möoói.
Lift (to raise up). Higgi.
Light (light from the sun or flambeaux, &c.) Máma.
Light (not heavy). Mámá.
Light (to kindle). Fucca cacaha.
Lighten (to flash with lightning). Féttatechili; oohila; (to ease or take off weight) mámá.
Light-footed. Ve vave.
Lightning. Oohila.
Lights (lungs). Mámá.
Like (in like manner). Tattów; tattów-be; behe; (just like) tófoobe; (to be fond of) manaco.
Likely. Abé.
Likewise. Bea; mo.
Limb (a member). Alanga.
Limb (to tear asunder). Haichia.
Lime (calx). Lahe.
Limit (or boundary). Matta.
Limpid. Ma.
Limping. Getoo.
Limy. Lahe lahe.
Line (string). Filo; (fishing—) filo tow mátów.
Lingering (long, slow). Too-y'.
Link (a torch). Tome.
Linen. Papalangi.
Lip. Lo gnootoo.
Liquid. Vy.
Liquify. Fucca vy.
Listen. Fonongo.
Little. Chi.
Live (to have life). Möoói; (to dwell) nofo.
Liver. Ate.
Lizard. Bili; moco; foky: these are different species.
Lo! Vacky ange! jio-ange! mamata-ange.
Load. Cavenga; (to load) facoagi.
Loath (unwilling). Pagnatá.
Loathe (to nauseate). Te looa.

Lodge (—as something thrown and lodging in a tree or on a house). Hili.
Loft. Feta.
Lofty. Mow alounga.
Log. Tootanga aców.
Loins. Tooa.
Loiter. Tatali.
Long. Loo-loa; loloa.
Longevity. Möoói foo loa.
Look! Vackyange! mamátaánge!
Look (to behold, to inspect). Vacky'; mamata.
Look (countenance, appearance). Fofonga.
Looking-glass. Jiawta.
Loose. Vete.
Lop. Tootoó.
Loquacious. Gnootoo low.
Lords (nobility; chiefs). Egi; (my lord, a title of address to a god or high chief) ho egi.
Lose (—a game). Tuia; oolongia; (to miss any thing; to forget) gnalo.
Loud (sounding much). Fa ongo; (noisy) longóä; (loudly) longóä ange; (a loud voice) lea lahi.
Love (affection in general). Ofa; (sexual love, sentimental love, in love) mamana; (love of country) ofa gi Tonga; ofa gi Papalangi; naming the country.
Lough (a lake). Vy-ano.
Louse. Gootoo; (lousy) gootooa.
Low (mean, vulgar). Fucca tooa; (deep, down) mow lie lalo.
Lower (to look cloudy). Aouchia; (to bring down, to level) fucca mow he lalo; (to reduce, to lessen) fucca chi.
Lowness (degradation). Fucca; tooa; (depth) loloto.
Lucent (shining, glittering). Gnignila.
Luck. Móoonoo; (lucky) monooia.
Ludicrous. Hooa; (ludicrously) gnootoo hooa.
Luff (to keep close to the wind). Tow ala.
Lug (to pull along with violence). Toho.
Lukewarm. Mafanna.
Lull (to make sleepy). Fucca mohe.
Luminous. Mama; (shining, glittering) gnignila.
Lumpy. Teboo-teboo.

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Lunatic. Vale.

Lungs (the pulmonary organs). Mámá.

Lure (to entrap). Hele.

Lurid (dark). Bo-ooli.

Lurk. Toi-toi.

Luscious. Hoóo lillè; maleca.

Lust. Fia feichl.

Lustre (a glittering brightness). Gnignila.

Lusty (strong). Malohi; (lustily) malohiange.

Lutulent (muddy). Gele gelea.

Luxate (to dislocate). Fachi.

Luxuriant (as foliage). Möoói.

Lying (false). Lohi.

Lying along on the ground with the face downward. Tacoto fucca fooó-hífo.

Lying along on the ground with the face upwards. Tocoto fucca fooó-hági.

M.

Macerate (to steep in water). Fuccavy.

Mad (insane, foolish, thoughtless, silly). Vale.

Magazine (a storehouse). Felleóco.

Maggot. Ooanga; (magotty) ooangaia.

Magnanimous. Loto fucca tangata.

Maid (virgin). Tahine; (a woman servant) cownanga.

Maim (to wound or hurt in any way). Fucca lavéā; (to wound in battle, or with a warlike instrument) fucca caffo.

Main (ocean). Mooana.

Make (to fabricate). Gnahi; (to oblige or force; to cause; to fashion) fucca.

Malady. Mahagi; (of Tooitonga) booloohi; (of any other chief) tenga tangi.

Male (of the human species or any animal). Tangata.

Malediction (curse, abusive language). Cabe; vange.

Malevolence. Fucca fachi.

Mallard (the male of wild ducks). Toloa tangata.

Malleate (to strike with any thing). Toogi.

Mallet (any thing used as a hammer). Ta-ta.

Maltreatment. Gnahi covi.

Man. Tangata; (manly; brave or noble as a man) fucca tangata.

Mandate (a command). Feców.

Manducate (to chew; to eat). Lamoo.

Manful (brave; courageous). Toa.

Manhood. Tangata.

Maniac. Vale.

Manifest (plain; clear). Totonoò; maoo; (to make evident) fucca totonoo; fucca maoo.

Mankind. Mama.

Manly. Fucca tangata.

Mansion (dwelling-house; any building). Falle.

Manufacturer (any artisan). Toofoonga.

Many. Lahi; toonga. See *Tonga*.

Mar (to spoil). Mówmów; (to frustrate a plan) tááāfi.

March (route). Halla.

Margin (edge or boundary). Matta.

Mariner (seaman). Tóty.

Mark (distinctive character). Ilonga; (to mark, to score, to scratch) fucca ilonga; (marked, scratched, &c.) ilonga; (any mark or mole in the skin) ila.

Marksman. Tangata matta tow: i. e. a man with an eye to aim.

Marriage (the married state). Ohana.

Marsh (any watery or wet ground). Ano.

Martial (warlike). Matta matta tow.

Marvellous (wonderful; uncommon). Fy gehe.

Masculine. Fucca tangata.

Mash (to bruise or squeeze together). Natoo.

Mask (a covering for the face). Booloa.

Mason. Toofoonga ta macca.

Massacre (great slaughter) Foo mate.

Massiveness (weight). Mamafa.

Mast (of any vessel). Fana.

Mastication. Mamma.

Mat (to wear). Gnafi-gnafi; (to sleep on) falla; (to thatch with) bawla ato; (to floor with) tacapów.

Match (to pair; to suit; to be equal to). Fucca tattów.

Matchless. Tai tattów.

Mate (a companion, a fellow). Cow tangata.

Materials (what any thing is made of). Mea.
Maturative (ripening). Fucca momoho.
Mature (ripe). Momoho; (full grown) motooa.
Maw (stomach). Gete.
May-be (perhaps). Abé; ny; (he may do it) tenne féia. See Grammar.
Me. Au; gita.
Meagre (thin, emaciated). Tootooe; (scanty, small in quantity) chi.
Meal (— of victuals). Kynanga; genanga; (flour of the mahoa root) mahoá.
Mean (to intend). Behe.
Meanness (want of generosity). Pepine; (baseness; vulgarity) fucca tooa; matta-matta toa.
Meanwhile. Lolotonga.
Measure (to ascertain length, depth, or breadth). Ofá.
Mechanic (a worker in any art). Toofoonga.
Meddlesome (inquiring into other people's affairs). Nanivi.
Medicine. Vy taw; i. e. cure water.
Meditate (to reflect). Manatoo; manatoo-natoo; (to intend) behe; teoo.
Meet (to encounter in the way). Feccatagi; fetagi; (to assemble) tanagi; (suitable) ala.
Melancholy (rather a reflecting mood). Manatoo-natoo.
Meliorate (to make better). Fucca lillé ange.
Mellow (soft). Maloo; (ripe, juicy) momoho.
Melt (to render fluid). Fucca vy.
Member (a limb). Alanga.
Memento. Fucca manatoo.
Memory. Manatoo.
Mend. Fucca lillé: i. e. to make good.
Mendacity (lying). Lobi.
Mention. Behe; taha.
Merciless. Tai ofa: i. e. without love or humanity.
Mercy (love, esteem, kindness, friendship). Ofa; (merciful) ofa.
Mere (only). Be: taha-be.
Merry. Hooa
Mess (a meal). Genanga; kyanga.
Message (information sent; an errand). Feców.
Metal (of any kind). Oocummea.
Methodical (in a precise manner; according to some rule). Tonoo.
Mettle (spirit, bravery). Loto lahi.
Mew (to shut up). Boohoonoo; (to mew as a cat) tangi; i. e. to cry or weep.
Mictorate. Mimi.
Middle. Loto.
Middlemost. Too-loto.
Midland. Loto fonnooa.
Midsea. Loto mooana.
Mien (air; deportment). Matta.
Mild (in disposition). Anga lil i. e. good disposition.
Military. Matta matta tow.
Milk. Hoohoo.
Million. Giloo.
Mimic (to imitate in derision; to mock). Manooki.
Mince (to cut in minute pieces). Tofi tofi.
Mind (to notice; to pay attention to). Vacky'.
Mind (temper, disposition). Loto; anga.
Mindful (careful and attentive). Fucca varky'.
Mine (my own). Acoo.
Mingle (to mix as fluids). Paloo.
Mire (mud, dirt). Gele; (to bemire) fucca gele; (miry, muddy) gele-gelea.
Mirror. Jiawta.
Mirth. Hooa.
Misadventure (mishap; misfortune). Mala.
Misbecome (to be unsuitable). Tai ala.
Miscarriage (abortion; premature birth). Fanów mooa; (failure of an undertaking) halla.
Mischance. Mala; malafa.
Mischief (any evil whatsoever). Covi.
Mischievous (having a disposition to plague and molest others). Pow.
Miscount (to calculate erroneously). Low halla.
Misfortune. Mala; malaia.
Misinform (to bring false intelligence, to lie). Lobi.
Mismatch. Tai ala tattów.
Miss (to make an unsuccessful endeavour). Halla.
Mist (fog, vapour). Hahów.
Mistake (an error of any kind). Halla.

Mistrust (to suspect). Mahalo; (mistrustless) tai-mahalo.

Misty. Howchia.

Mitigate. Fucca chi chi.

Mix (to mingle fluids). Paloo; (to mingle any thing else, as sand) fucca taha.

Moan (to grieve, to lament). Tangi: literally, to weep.

Moat (ditch). Gele.

Mock. Monooki.

Moderate (to restrain). Tááfi.

Modest (bashful). Ma.

Moist. Vicoo; (to moisten) fucca vicoo.

Mole (or mark in the skin). Ila.

Monarch. How.

Money. Páänga papalangi.

Monkey. They have seen monkeys on board ships, and call them *gueli*.

Month (lunar). Mahina; (monthly) mahina-be. They have names to all the lunar months; but they are scarcely known to any except those who work on the plantations. They are the following; but Mr. M. is not quite certain that they follow in proper order: 1. Liha-mooe; 2. Liha-mooi; 3. Vy-mooa; 4. Vy-mooi; 5. Hilinga gele-gele; 6. Tanoo manga; 7. Oohoenga; 8. Hilinga mea; 9. Fucca afoo mōuĕi; 10. Fucca afoo mate; 11. Ooloongi mate; 12. Fooa feuike auga; 13. Mahina tow.

Moon; moonlight; moonshine. *Mahina.*

Morass. Ano.

More (a larger quantity). Lahiange.

Morning. Hengi-hengi.

Morose. Loto ita.

Morrow. Bongi-bongi.

Morsel. Máänga.

Mortal (belonging to this world, subject to destruction). Mama; (deadly) tai móóói.

Mosquito. Namoo.

Most. Lahiange; lahi obito.

Mother. Fäë.

Motion. Gnaooe.

Motionless. Tai gnaooe.

Motive (reason, or cause of conduct). Mea fucca holi; (if used in the way of a question; as, *what was your motive?* they would express it by the question *why?*)

Motley (spotted). Boole-boole.

Move (to shake). Gnaooe; looloolooloo; (to remove) ave.

Moveable. Tai mow.

Movement. Gnaooe.

Mould (earth). Gele-gele; (to knead, as clay) natoo.

Moulder (to rot away). Fucca bopo.

Mound. Toonga gele.

Mount (to ascend). Caca.

Mountain. Móóónga.

Mountainous. Mōoóngaia.

Mourn. Tangi: literally, to weep.

Mouse. Goomá.

Mouth (of any animal; beak of a bird). Gnootoo.

Mouthful. Máänga.

Much. Lahi.

Mud. Gele; (muddy) gelea.

Mug (cup to drink out of). Iboo.

Mullet (the fish so called). Canaho.

Muscle (a shell fish). Chicoocoo.

Muse (to be thoughtful). Manatoonatoo.

Musket. Mea fanna tangata.

Muster (to assemble). Tanagi.

Musty. Bopo.

Muzzle. Gnootoo.

Myriad (ten thousand). Mano.

Myrtle (a species of). My'li.

Myself. Gita; ow.

N.

Nail (a pin; a peg). Fao; (of the fingers) gnedji uima; (of the toes) gnedji váë.

Naked. Telefooa.

Name (an appellation). Hingoa; (to give a name to) fucca hingoa.

Nape (of the neck). Tooa gia.

Narration (discourse; relation). Low.

Narrow. Low chi; i. e. of small expanse.

Nasty. Fucca lialia.

Nation (a people; a country). Fonnooa.

Nativity. Fanów.

Nature (disposition). Anga; (good nature) anga lillé; (ill-nature) anga covi.

Navel. Bito.

Naught (nothing worth). Tai fuunga.

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104 **Navigate** (to sail; to travel by water.). Felów.
Navy (fleet of canoes). Felów.
Nausea. Te looa, i. e. almost sick.
Nay. Iky'.
Neap tide. Tahi mamaha; i. e. sea empty.
Near (stingy; mean). Pepine; (close at hand) ofi.
Necessaries (requisites). Mea áoonga.
Necessary. A'oonga; (this word rather means useful).
Necessitous (poor; destitute). Tacabe.
Neck. Gia.
Necklace. Cáhooa; cacala.
Need (to want). Fia.
Needle. Hooi.
Needless (useless). Tai áoonga.
Neglect. Gnalo.
Negligence; negligent. Matta valéa.
Negro. Tangata ooli-ooli.
Neither. Iky' taha.
Nephew (also niece). Mocoboona.
Nerve. Calava.
Nerveless (weak). Vy-vy.
Nest. Falle manoo.
Nestling. Oohigi manoo.
Net (to fish with a net). Cobenga; (to make nets) jia cobenga; (a net) cobenga.
Never. Iky'; iky' obito.
New. Foo-ó; (newly; of late) toki.
News (rumours; reports). Ongo.
Next (next day). He bongi-bongi; (next month) he mahina ca how; (next year) he tow ca how.
Nibble. Tochi tochi.
Nice (agreeable to the palate). Maleca; hoóo lillé.
Nick (to notch). Matochi.
Niece. Mocoboona.
Niggardly. Pepine.
Nigh (close at hand). Ofi; (nearly; almost) tété.
Night. Bo-ooli.
Nightly. Fucca bo-ooli.
Nimble (quick; agile). Vave; (nimbly) vave-ange.
Nine. Hiva.
Nineteen. Ongofooloo ma hiva.
Ninety. Hiva ongofooloo.
Nip (to pinch). Low.
Nipple. Matta he huohoo.
Nit (of a louse). Liha.
No. Iky'.
Nobody. Iky' taha; iky' he taha.
Nocturnal. Fucca bo-ooli.
Nod (to be sleepy). Tuoli mohe; (to hint by nodding the head) camo.
Noise. Longoa; (noisy) fucca longoa.
Noiseless. Tai longoa; tai ongo.
Nominate. Fucca hingoa.
None. Iky' taha.
Nonsense. Low noa; i. e. unmeaning talk.
Noon. Tonoo he láā.
Noose. Naw hele.
North. Gi Vavaoo; gi Hamoa.
Nose. Ihoo.
Nosegay (rather a wreath of flowers). Twinga cacala.
Not. Iky'; (not at all) iky'.
Notch. Matochi-tochi.
Nothing. Iky'.
Notice (to heed). Vacky'.
Notwithstanding. Ca.
Novel. Foo-ó.
Novice. Tama ge vale, i. e. a lad yet ignorant.
Nourish (to feed; to afford nourishment). Fafanga.
Nourishment (food). Mea ky.
Nucleus (the kernel, or core of any thing). Cacano.
Nudity. Telefoua.
Nuisance. Mea fucca lia-lia.
Number (to count). Low.
Numberless. Tai fa low.
Numerable. Fa low.
Numerous. Lahi.
Nutritive (nourishing; fattening). Fucca chino.

O.

Oar (or paddle). Fohe.
Oath. Foo he cava. See *Foo.*
Obdurate (hard-hearted). Cano guatá.
Obedient. Pagnofooa.
Object (purpose, intention). Loto.
Object. Lea iky'; i. e. to say *no.*
Obliterate (to rub out any mark, or trace; to forget). Fucca gnalo.
Oblong. Fooa loa-loa.
Obscene (immodest; lewd). Tai ma; (filthy; dirty) fucca lia-lia.
Obscure (dark). Bo ooli; (to darken) fucca bo-ooli.

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Obscurely. Bo-noliange.
Obsequies (funeral rites). Mea bootoo.
Observe (to notice; look at). Vacky'.
Obstacle (any impediment). Tááfi.
Obstinate (perverse). Pango; pagnatá.
Obstruct (to throw obstacles in the way). Tááfi.
Obtain (to procure; to get). Mow.
Obtainable. Fa mow.
Obtund (to blunt). Fucca becoo.
Obtuse (blunt). Becoo; (obtusely) becooange.
Obvert (to turn upwards; to turn on one side; to throw over). Filihi.
Obviate (to prevent; to hinder). Tááfi.
Obvious. Iloa gnofooa.
Occecation (the act of blinding). Fucca gooi.
Occiput (the back of the head). Mooi ooloo.
Occursion (a clash; a mutual blow). Pat-ó.
Ocean. Mooana.
Odd (uncommon). Fy gehe; sesele.
Odious (disagreeable to the sight). Fucca fia fia.
Odour (good or bad smell). Nanamoo.
Of (the possessive). A; (only used before proper names).
Off (at a distance). Mamaooange.
Offend. Fucca ita.
Offset (a sprout from the root of a plant). Hooli.
Offspring (children; progeny of any animal). Fanów.
Often. Fy-be-mo.
Ogle. Nisi.
Oh! (an exclamation of pity, or pain). Oiaooé! (of wonder, or amazement) oiáoo! (an exclamation of wishing, as, oh that! would to God! let but!) ofa-be.
Oil. Lolo; fango; (oily) lolo-lolo.
Old (as a man, woman, canoe, &c.) Motooa; (ancient; long ago) loa.
Omen. Mana; ilonga.
Ominous. Fucca ilonga.
Omit (to neglect). Gnalo.
On (above). Gi aloonga.
Once. Taha be.
One. Taha.
One-eyed. Matta sefooa.
Only. Be.
Onwards. Mooa-mooa-ange.
Open (to unclose; to uncover). Taw; (unclosed; uncovered; not shut) tai booboonoo; (to open by separation) afi; (to open the mouth) afi he gnootoo.
Open-hearted. Anga lillé.
Opening (a hole; a crack; a crevice). Ava.
Opinion. Loto.
Opposite. Fetaca.
Oppressive (merciless). Tai ofa.
Option. Fili; fy teliha.
Or. Béä.
Oration. Fono.
Order (to give directions). Feców; (a command) feców; (to govern) boole.
Ordnance. Men fanna fonnooa.
Ordure. Táë: mea covi.
Origin. Tooboo-anga.
Ornament. Teoo.
Orphan. Pya.
Other (different). Gehe.
Over (past). Hili; (above) gi aloonga.
Overcast (as the sky). Aoochia.
Overset. Filihi.
Overtake (to come up with; to catch). Mow.
Overturn. Filihi.
Overwhelm (to crush). Ly'igi; (to bury) tanoo.
Our. Mow; tow.
Ourselves. Mówooa; mowtóloo; tówooa; tow-tuloo.
Out (outside). Gi tooa.
Outcry (clamour). Calanga.
Outlandish. Mooli.
Outlet. Ava.
Outlive. Möoói loa-ange.
Outmost. Gi tooa obito.
Outside. Gi tooa; (outwardly) gi tooa-ange.
Outworn. Mówmów.
Owl. Looloo.
Own (to tell; to acknowledge). Tala.
Oyster. Tofe.

P.

Pace (to step; a step). Tebi.
Pacification. Fucca lillé.
Pack (load, burthen). Cavenga; (to pack up) fucca cofoo; (pack of fouls) cow vale.

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104 Paddle (to play in the water). Anoo anoo: (a sort of oar) fohe.

Pain (hurt; disagreeable feeling). Mamahi; (to pain) fucca mamahi.

Painfully. Mamahiange.

Painless. Tai mamahi.

Paint (colouring matter of any kind). Loa.

Pair (a couple). Gnaboa.

Palatable. Hooa lillé.

Pale (pale in the face). Matta tëä; (of a light, or pale colour) hinahina.

Palm (of the hand). Afe nima; afi nima.

Palpitate. Patoó.

Paltry (despicable). Matta-matta tooa.

Pant (—for breath). Hela.

Pappy (soft). Molou.

Paradise. Bolotoo.

Paramour. Fëäfouági.

Parcel (to separate). Vahe.

Parch (to scorch). Mahoowoo.

Pare (to peel). Fohi; fohi-fohi.

Paring (rind; bark; skin). Gili.

Parity (similarity; likeness). Tattów.

Parley (conversation). Talanoa.

Parry. Calo; pale; leuo.

Parsimonious (stingy; mean). Pepine; fucca motooa tangata.

Part (to separate, or go from; to divide). Vahe; (to part persons quarrelling; to suppress a quarrel) táäfi.

Part (portion of any thing). Botoa; (piece of any thing to eat) conga.

Particular (fastidious; whimsical). Fy gehe; sesele; (in particular) be.

Partition (a fence of any sort). A.

Party-coloured. Boole-boole.

Pass (road). Alooanga; halla.

Passage (by sea). Felów.

Passion (anger). Ita; lili.

Passionately (angrily). Itaange; liliange.

Pass (to go). Aloo.

Past (gone by). Aloonge; (finished; over) hili.

Pat (to slap). Chibi.

Path. Halla.

Pathless. Tai halla.

Patience (rather fortitude). Catagi.

Pave (to floor with stones). Filigi macca.

Pause (to stop; to desist; to wait). Tatali.

Paw. Váë.

Peace. Lillé.

Peaceful. Longo-longo.

Peak (of a mountain, or hill). Foonga möoónga.

Pearl. Matta he tofe.

Peasant. Ky fonnooa.

Peck (—as a bird). Oó-oó.

Peculiar (peculiar to; proper to). Angy-be.

Peculiarity (an uncommon circumstance). Mea gehe.

Pedigree. Fanów.

Peel (to strip the rind off any thing). Fohi-fohi; (the peeling, skin) gili.

Peep (to pry into). Fucca jio.

Peerless. Tai tattów.

Peg (a nail). Foa.

Pelt (to throw at). Lichingia.

Pendent (hanging; jutting over). Táoobe.

Penis. Oole.

Pensive. Manatoo-natoo.

Penurious. Pepine; fucca matooa tangata.

Penury (poverty). Tacahe.

People (inhabitants). Caky'; (a nation) fonnooa; (to populate) fucca caky'.

Perceivable (perceptible to any of the senses). Fa ilaw.

Perchance. Abé.

Perfect (whole). Cotoa; (to finish) fucca ochi.

Perfidy. Loto covi.

Perforate. Fucca uva.

Perform. Fy.

Perfume (sweet odour, or smell). Namoo cacala; (to scent) fucca namoo cacala.

Perhaps. Abé.

Period (at that period). Lolotonga.

Perish (to wither or die away). Mate.

Perjury. Fooa cava lohi.

Permanent. Tolonga.

Permit. Toogoo.

Perpend (to consider, to ruminate on something past, to search the memory). Fili he loto.

Perpendicular. Teo tonou; fucca-toó.

Perpetual. Tai toogoo.

Person. Jiena.

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Perspire (to sweat). Cacava; (sweat) cacava.
Perverse (obstinate). Pàgnatá.
Pestilence. Mahagi bibia; i. e. any contagious disease.
Petition (to entreat). Cawle; (to beg with great earnestness) hoo; (an entreaty) cawle; hoo.
Petty (little, trifling). Momoi.
Petulant (saucy, impertinent). Talahooi.
Phantom (ghost, apparition). Hotoon.
Phlegm (expectoration from the lungs). Foola.
Phrase (a saying). Cananga.
Phrenetic (mad, delirious). Vale.
Pick (to choose). Fili fili.
Picture. Tobi.
Piece (speaking of food). Conga; (portion of any thing else) botoo; (also for food, *tehi*, which see).
Pierce (to bore through). Fucca ava; (to stab) hoca.
Piercer (a gimblet, brad-awl, &c.) Vili.
Pig. Booaca.
Pigeon. Loobe.
Pike. Tocco-tocco.
Pile (heap, hillock). Toonga; (to pile, to heap up) foccatoó.
Pilfer. Kyhá.
Pillage. Vete.
Pillar (post). Bo.
~~Pillow (to~~ lay the head on). Kali; aloonga.
Pimple. Foua fooa.
Pin. Hooi.
Pincers (forceps of any kind, tongs, &c.) A'anga.
Pinch (to squeeze, to nip). Low; (to be sparing or frugal) fucca motooa tangata.
Pine-apple. Fygna-pu.
Pipe (the nose-flute). Fango-fango.
Pipkin. Goolo.
Pismire. Lo; (the large black ant) louta.
Piss. Mimi.
Pit. Loo-o.
Pitch (tar, gum, &c. or any thing of that nature). Booloo: the name of the gum of the bread-fruit tree, with which they close the seams of canoes.
Pitch (to throw, also a particular game so called). Tolo.
Pitfall. Lovoiá.
Pitiful (paltry). Matta-matta tooa; (exciting pity) fucca tangi.
Pity (commiseration). Ofa: this word also means a fellow-feeling, hence, love, esteem, friendship, mercy, &c.; (to pity) ger ofa.
Place (situation, post, station). Anga; (to put) ai; y; toogoo. (In the first place) mooa-mooaange.
Placid. Lolongo.
Plain (flat). Lafa lafa; lalafa: (clear, evident) maoo; totonoo.
Plainly (with truth). Mööniánge.
Plainly (smoothly). Molle-molleange.
Plaintive sound. Tangi.
Plait (to twist, to twine together). Fi; (to pucker) váky.
Plane (to smoothen). Fucca molle-molle.
Planet (either star or planet). Fetoó.
Plank (a board of any sort). Low papa.
Plant (any shrub or small vegetable; a tree). Foo aców.
Plant (to set in the ground). Taw.
Plantain. Mamáë.
Plantation (farm, landed property). Fonnooa; abi.
Play (to sport). Fucca va; (on a drum) ta naffa; (on a flute) ifi he fango-fango.
Playful. Hooa.
Pleasant. Lillé.
Please (to delight the mind). Fucca fia fia; (to please sensually) fucca maleca; (if you please) foki.
Pleasure (mental pleasure). Fia-fia; (bodily pleasure) maleca.
Plebeian (one of the lowest class). Tooa.
Pledget (of banana leaf for wounds). Oomochi.
Plenty (much, abundance). Lahi.
Pliant (soft, flexible). Moloo.
Pluck (to snatch forcibly). Hamoochi; (to gather, as fruit, flowers, &c.) toli.
Plug (to cork or stop up with any thing). Oomochi.
Plumage (feathers). Fooloo-fooloo.
Plump (fat, in good condition). Chino.
Plunder (to rob, spoil, &c.) Vete; (to steal, thieve) kyhá.

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Plunge (to sink suddenly in any fluid). Hoogoo.
Pluvial (wet, moist, rainy). Vicoo.
Poetry. Táänga.
Point (fine end to any thing). Matta: (to point, or make a sharp point) fucca matta; (to point the finger) toohoo.
Pointed (sharp). Machila.
Pointless (blunt). Becoo.
Poison. Fucca cawna.
Poke (to grope about in the dark). Fa-fa he böoóli.
Pole (staff). Tocco-tocco; (long pole to shove canoes in shallow water) pale vaca.
Polish (brightness). Gnignila; (to brighten) fucca gnignila; (to smooth) fucca molle-molle.
Pompous (lofty, chief-like). Matta-matta egi.
Pond (lake or piece of water). Vy; ano.
Ponder (to consider). Manatoo.
Ponderous. Mamafa.
Pool (a lake of standing water). Ano.
Poor. Tacábe.
Populace. Ky fonnooa.
Populous. Caky'.
Pork. Booaca.
Portentous. Mana.
Portion (part of any thing). Botoo; (a piece) conga; (share or allowance) inachi.
Portliness (chieflike appearance). Matta matta egi.
Position. Nofoanga; *from nofo*, to stay or dwell; and *anga*, a place: i. e. a staying or dwelling-place.
Positive (certain, confident). Tai halla; mow; (obstinate) pignatá.
Possess. Mow.
Possible (that which may be). Fafy.
Post. Bo; (a post to fasten a canoe to) toco; (station) nofoanga; toonga.
Posteriors. Lemoo; oochi.
Posterity. Fanów.
Postpone. Loloui.
Pot (to drink out of). Iboo; (to cook victuals in) goolo.
Potatoe (the sweet potatoe). Goomala.
Pot-bellied (large bellied, in consequence of having eaten something *tabooed*). Foola.
Potent (strong). Malohi.
Potently. Malohiánge.
Poverty. Tacábe.
Pound (to stamp; to bruise). Toogi.
Pour (as a fluid). Lingi.
Pout (to look cross or angry). Fucca ita; matta-matta ita.
Powdery (covered with dust, &c.) Efoo-efoo; efooia.
Power (strength). Malohi.
Powerful (strong). Malohi; (large) lahi.
Powerless (weak). Vy'-vy': i. e. like water.
Practice (custom, habit, &c.) Anga; fucca.
Practise (to exercise oneself in any art). Aco.
Pragmatical (rather meddling with other people's business, talking about other people's affairs). Nanivi.
Praise. Mavava.
Prate (to talk foolishly about what one does not understand). Low noa.
Prattle. Lea fucca tamachi.
Pray (to petition the gods). Lotoo; (to beg, to entreat) hoo; (pray do) foki.
Precaution. Vacky': matta boto.
Precede. Mooa-mooaange.
Precedent (former). Mooa; mooa mooa.
Precedence. Mooa; mooa mooa.
Precious (valuable). Mow gnatá: i. e. difficult to be obtained.
Precipice. Hifoanga.
Precise, (nice, exact). Totonoo.
Prefer. Fili; manaco.
Pregnant (with child). Fetama.
Premature (too early; unripe). Mooi; (premature birth) fanów mooi.
Prepare. Teoo; (preparation) teoo.
Prepuce. Lo-oole; lolo oole.
Present (with me). Nofo my; from *nofo*, to dwell or exist, and *my*, near me; (with you) nofo atoo; *atoo*, with you, or near you; (with him) nofoange; *ange*, with him.
Present (a gift). Mea foongi; foongi; (to present or give) my, atoo, angi. See these words in the other Vocabulary.
Presently (by and by). Any'.
Preserve (to protect). Fëaoo; (to keep) toogoo.

Press (to squeeze). Lolomi; lolofi; (to urge a request) cawle.

Pretend (to feign). Lohi.

Pretty. Lillé; *děŏěfooa*, pretty as a woman, a pretty woman. *Toleca-leca*, a handsome man, a fine man: this last word is frequently applied by way of metaphor, to plants, trees, birds, &c. (a pretty smiling face) matta hooa.

Prevalent (strong). Malohi; (frequent, common) fa.

Prevent (to hinder, to obstruct). Tääfi; lulomi.

Previously (beforehand) Mooa mooa ange.

Prick (to puncture). Hoohoo.

Prickle (thorn, splinter, &c.) Talla; (prickly, thorny, full of thorns) tallaia.

Pride (in dress or appearance). Toma; (in conduct or speech) low cow.

Priest. Fahe-gehe.

Prime; morning. Hengi-hengi.

Primitive (prior in point of place or time). Mooa; oolooagi; tumooa.

Principally. Lahiange.

Prisoner. Boboola.

Prithee. Faki.

Private. Foofuó.

Prize (booty; plunder). Vete.

Proceed (to walk, or go on). Alooange; (to continue a discourse, or performance) fyange.

Proclamation. Fono.

Procreate, Fucca fanów.

Procumbent (lying down flat). Tacoto.

Procurable. Fa mow.

Procure (to obtain, to catch hold of). Mow.

Prodigality (wasteful extravagance). Mowmow.

Prodigious. Foo lahi.

Productive (as a land, or country). Möoói; (as a plant, or tree) fa fooa; (as any animal species) fa fanów.

Profanation. Mówmów mea fucca egi.

Profession (calling). Toofoonga.

Progeny (offspring, children). Fánów.

Prohibit. Fucca táboo; (prohibition) táboo.

Prolific (fruitful, as the ground). Fa fooa; (—— as animals) fa fanów.

Prolix (tedious in discourse). Toogoo loa.

Prolong. Fucca loloa.

Prominent (from small knots, or lumps). Teboo: (swelling, protuberant; applied chiefly to diseased swellings) foofoola.

Promiscuous (confused, mingled, without design). Fellenoa.

Promise. No other word than *tala*, to tell or say.

Promontory. Mooi tolo tolo.

Prompt (quick, sudden, apt). Vave.

Prone (bent down). Boonó hifo.

Pronunciation. Léä; (he has a good pronunciation) gooa léā boto ia.

Proof (evidence, demonstration). Fucca möóni.

Proper (fit; suitable). Ala.

Property (effects). Mea; (riches) coloa; (quality) anga-be.

Propitious. Monooia.

Prosper. Monooia. (Prosperity) the same.

Prostrate. Teggerfili.

Protuberant. Foofoola. See Prominent.

Proud (in dress, or appearance). Toma; (in conduct or speech) lowców; (in respect of rank or ability) fia-fia.

Prove (to essay, to endeavour, to ascertain). Áhi-ahi.

Proverb (any common or trite saying). Cananga.

Provide (to obtain beforehand). Mow.

Provided that. Capów.

Provident (cautious). Vacky'.

Provision (food). Mea ky; (stores) genanga.

Provoke (to irritate, to make angry). Fucca ita; fucca lili.

Prow (the head of a canoe, &c.) Tow mooa.

Prudent. Loto vacca-vacky': loto boto.

Prune. Tootoó.

Pry (to peep, to look into). Fucca jio.

Puerile (after the manner of a child). Fucca támachi.

Puff up (to swell). Foofoola; booboola.

104 Pull (to drag, to draw). Toho.
Pullet. Moa mooi.
Pulp (— of the cocoa-nut, &c.) cacano; cano.
Pulverize (to reduce to dust). Fucca efoo.
Pumice. Foóafooánga.
Punctual (exact in time). Tonoo.
Puncture (to prick). Hoohoo.
Pungent (to the taste). Cawua.
Punish (to castigate, to reprove, to scold). Towtéa.
Pupil (of the eye). Cano e matta.
Puppy. Oohigi gooli.
Purchase (to obtain by exchange). Fuccatów.
Pure (clear, free from stain or fault). Ma.
Purify (to make clean, or clear). Fucca ma.
Pursue (to chase). Tooli.
Pus (purulent matter, corruption). Bela.
Pusillanimity. Foi.
Puss (a cat). Boosi.
Pustule (boil, pimple, phlegmon). Fooa-fooa.
Put (to place, lay, impose). Y; (to put by; to lay by in store) toogoo.
Putrid (corrupt, stinking). Eho; elo.

Q.

Quagmire. Toogooanga gele.
Quake (to tremble, to shake). Tetemi.
Quality (property). Auga-be.
Quarrel. Ghe.
Quarrelsome. Loto ita.
Quarter (to divide into four parts). Vahe fa.
Quell (— anger, or public disturbances). Fucca toogoo.
Queen (the chief wife of the How). Chinifoo.
Queer (unusual, odd). Gehe.
Quench (to put out as fire). Ta mate.
Question (an interrogation). Fehool.
Quick (speedy, swift). Vave; (quickly) vave-ange; (quick-sighted) matta vave.
Quicken (to animate, or reanimate). Fucca mōoói; not used in respect of the fœtus in utero.
Quiet (not wandering). Nofo mow; (contented, peaceable) longo-longo,
Quiet (to calm). Fucca longo longo; fucca lolongo; (be quiet! adone!) óooa.
Quit (to let go). Toogoo; (to leave a place) the same.
Quite (perfectly, to the utmost). Obito.
Quiver (to shake). Tetemi; (— for arrows) tanga caho.

R

Race (line, descent, progeny). Fanów; (a running match) féáfe.
Racket (confused noise). Longóa; longoá.
Radiant (splendid, shining). Gnignila.
Rag. Holo.
Rage. Lili; ita.
Rail (a railing, or fence). A.
Rain. Ouha; (rainy) oohāia.
Rainbow. This word is forgotten.
Raise (to lift up). Higgi.
Ramble by night. Tango.
Rancid. Namooá.
Rancour (inveterate hatred). Fucca fachi-fachi.
Random (wandering, ill-directed, without intention). Noa.
Rank in smell. Namooá.
Ransack (to despoil). Vete.
Rap (to strike, to hit). Ta.
Rape. Toho-toho: i. e. to drag by force; (to ravish a female prisoner of war) *tawgia.*
Rapid. Vave; (rapidly) vaveange.
Rapine. Vete.
Rare (scarce, peculiar). Fy gehe.
Rasp (any kind of rasp, or file). Gili; (to rasp or file) gilichi.
Rat (or mouse). Goomá.
Ravenous. Hooa ky.
Ravish. Tawgia. Toho-toho.
Raw. Awta-awta. See *Awta.*
Razor. Tele.
Reach (to extend to). Tow; (to vomit) looa.
Readily (easily). Fy'gnofoóainge.
Ready (in point of preparation). Teoo; (willing) pagnofoua.

Real (true; unfeigned). Möóni.

Re-ascend. Tóë aloohage; (to climb up again) toe caca.

Reason (motive, or cause of conduct). Mea fucca holi; (the rational faculty) they have no express word or phrase for this faculty; perhaps *loto*, mind, or *manatoo*, thinking, might be used for it.

Reave (to take by stealth). Kyhá; (to take by violence) faoo.

Rebound (—— as an elastic body). Hobo; boona.

Rebuke (to chide). Tow téã.

Recent (of late; new). Foo-o.

Reckon (to count; to calculate). Low.

Recollect (to try to remember). Manatoo; fili he loto: i. e. to search the mind.

Reconcile (to make friends again). Fucca cow-tangata.

Recover (—— from sickness). Möóõi.

Recount (to relate). Talanoa; low.

Recreant (cowardly). Foi.

Rectitude (——— of mind). Loto lillé.

Red. Coola-coo'a.

Reduce (to make less). Focca chiange; fucca chi-chi.

Reed. Coho.

Reef (a shelf of rocks). Hahanga.

Refection (repast; meal). Genanga.

Reflect (to consider). Manatoo; fili he loto; (—— as a looking-glass) ata.

Refractory (stubborn). Cano-gnatá; literally, hard of heart, or of flesh.

Refrain (to hold back from: don't!) O'ooa; (don't break the taboo); óooa na ger mow-mow he táboo; i. e. desist lest you break the taboo.

Refresh (to recreate). Fucca malóló.

Refulgent (bright; sparkling; glaring). Gnignila.

Refuse (rubbish; sweepings). Awta-awta.

Regain (to get again). Toë mow.

Regal. Gnale mo e how.

Region (a country; a tract of land). Fonnooa.

Reject (to throw away). Chiagi.

Reins (the loins, or rather the back). Tooa; (the kidneys) ate bili.

Rejoice (to be glad). Fia fia.

Rekindle. Toë tootoo.

Relate (to narrate). Tala; low.

Relation (kindred). Tehina; (a narration) talanoa; low.

Relentless (unpitying; merciless). Tai ofa.

Relinquish (to give up). Toogoo.

Relish (taste). Hooa.

Reluctant (unwilling and obstinate). Pagnatá.

Remain (to continue). Nofo.

Remainder. Tóë: twenga.

Remedy (to remove a complaint). Taw.

Remember (memory). Manatoo; (to recollect) manatoo; fili he loto; i. e. to search the mind.

Remind. Fucca manatoo.

Remnant (what is left). Tóë.

Remorseless. Tai ofa.

Remote. Mamaoo.

Remove (to take away). Ave.

Removed (separated). Gehe.

Rend (to tear asunder). Hai; (rent asunder) mahai-hai.

Renew (to begin again). Toe fy.

Repair (to mend). Gnahi.

Repast. Genanga.

Repeatedly (doing only; doing nothing else but). Fy-be; (he repeatedly told me) nai fy-be mo enne tala my; i. e. he did do nothing but with his speaking to me.

Replete. Bito.

Report (news). Ongo; low.

Repose (sleep). Mohe; (rest from fatigue) malóló.

———. Tacoto.

Reprehend. Towtéã.

Reprimand. Towtéa.

Repudiate (to divorce). Chiagi; i. e. to throw away.

Repugnance. Pagnatá.

Request (an entreaty). Cawle; (to ask, solicit, &c.) the same.

Resemblance. Tattów.

Resentful. Fucca fachi-fachi.

Residence (a place of abode). Nofoanga.

Reside. Nofo.

Residue. Tóë.

Resolution (courage, bravery). Toa.

Resound (to echo; to sound). Ongo.

Respect (esteem, regard). Ofa.

Respire (to breathe). Manava; (to rest from toil) malóló.

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104 Resplendent. Gnignila.
Rest (repose after fatigue). Malóló; (sleep) mohe.
Restless. Tai fa mohe.
Restrain. Toogoo; tááfi.
Retain (to keep; preserve). Toogoo; (to continue) nolo.
Retaliate. Sowagi: this word they have borrowed from the Fiji people.
Retard (to hinder). Tääfi.
Retch (to vomit). Looa.
Retinue (followers of a chief). Cownofo.
Retired (hidden). Foofoó.
Retreat (to run away). Hawla.
Return (to come back). Tafoki.
Reveal. Tala.
Revenge. Fucca fachi-fachi.
Review (to examine). Vacky'; (to review military forces) fúccaté.
Revive. Fucca mönói; (reviving, refreshing) fucca malóló.
Revolve (in the mind). Manatoo; manatoo-natoo.
Reunite (to join again). Tóë fucca taha.
Rib. Hooi palalooloo.
Ridicule. Manooki.
Rifle (to pillage). Vete.
Rig (to equip). Teoo.
Right (just; straight). Totonoo; (the right hand) nima matów.
Rill (a running stream). Vy tafe.
Rim (edge; brink). Matta.
Rince. Lanoo.
Rind (bark). Gili; (husk) booloo: (to skin) fohi; (to strip the husks off cocoa-nuts) hoca.
Ring (a circle). Mamma; (tortoise-shell rings, worn on the fingers or thumb) mamma oono.
Ringworm. Laffa.
Rip (to tear). Hai-hai.
Ripe (as fruit; full grown). Momoho.
Rise (to get up). Too; (to grow; to increase) tooboo; (source; origin) tooboanga.
Risible. Fucca cata.
River. Vy oota; vy tafe.
Road. Halla.
Roam (to wander). Héē.
Roar. Fucca longoa.
Roast. Toonoo.
Rob. Kyhà.
Robust (strong; sinewy). Malohi.
Rock. Foo macca.
Rocky. Macca-macca; macaāia.
Roll (to enwrap). Tacky'; (as a ball, wheel, &c.) teca.
Roof (of a house). Toon falle; (to cover with a roof; to thatch) ato.
Roost (— as birds). Mohe.
Root (of a tree, plant, &c.) Aca; tefito; (to take root) tooboo; (to tear up by the roots) táági.
Rope. Mya.
Rotten (unsound). Bopo.
Rove (to wander by night). Tango.
Rough (rugged). Papata.
Round (orbed). Fooa boto-boto.
Rouse (to awake). A'ā.
Route. Halla.
Row (a regular line of any thing planted). Otoo.
Row (to impel with paddles, or oars). Towalo.
Rub (to exercise friction). Mili.
Rubify. Fucca coola-coola.
Rubbish. Awta-awta.
Rudder. Fohe oolli; i. e. a steering paddle.
Rugged (rough). Papata.
Ruminant (musing; thinking). Manátoonátoo.
Rumour. Ongo; low.
Rump (the buttocks). Lemoo; (of a fowl) mooi he moa.
Run (to move with a swift pace). Lelle: (to run a race) fëáfe; (to run as water; to stream) tafe.
Ruthless. Tai ofa.

S.

Sable (any dark colour). Ooli.
Sack (to plunder). Vete.
Sacred. Fucca egi.
Sad (serious, thoughtful). Manatoonatoo.
Safe (secure). Mow.
Sagacious. Loto boto.
Sage (wise). Loto botō.
Sail. La; (to sail) felów.
Sailor. Toty'.
Salacious (lustful). Fia féichi.
Saline (briny). Cawna.
Saliva. Anoo.
Sally (to go forth). Fucca hifo.
Salt. Masima; (to preserve with salt) fucca masima.
Salute (by kissing). Ooma; fekita.

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Same. Cóiabé; tattówbé.
Sand. One-one; (sandy) ónë-ónëia.
Sandals. Teboo váë.
Sandal-wood. Ahi.
Sane (healthy). Mŏoói.
Sapless (dry). Moa moa.
Sapling (a young tree). Hooli.
Sash (girdle). Naw.
Satisfy. Fucca fioo.
Satiate (satisfied; glutted). Fioo; (to satisfy; to glut) fucca fioo.
Saucy. Talahooi.
Save (to put by). Toogoo; (one whose life is saved) fucca mŏoói.
Saving (parsimonious). Pepine.
Saunter (to wander idly about). Eva-eva.
Savour. Namoo; (savoury) namoo lillé.
Saw (the carpenter's instrument). Gili.
Say. Léä; boa; behe; tala.
Scab. Pacoo he palla.
Scalp. Gili he ooloo.
Scale (of a fish). Oono.
Scamper. Hawla.
Scant (near; parsimonious). Pepine.
Scanty (narrow). Low chi; (few) chi.
Scapula. Hooi fohe: from *hooi*, bone, and *fohe*, a paddle.
Scar (of any kind). Patoo.
—— (from a wound received in war). Patoo he caffo.
—— (from a wound, not received in war, nor by any warlike instrument). Patoo he lavéä.
—— (from an ulcer, or any other sore). Patoo he palla.
Scarce (difficult to be procured). Mow gnatá.
Scarcity (famine; want of plenty). Honge.
Scarce. Fucca mánavahé.
Scarlet (red). Coola-coola.
Scatter (to disperse). Fele.
Scent (smell; flavour). Nanamoo.
Scissars. Hele cochi.
Scoff (to ridicule). Manooki; (a scoff) the same.
Scold (to chide). Towtéä.
Scoop (a wooden instrument used to bale out the canoes Ohoo; (to scoop) the same.
Scorch (to burn). Vela; (to blight) moloonoo.

Score (twenty). Ooa ungafooloo; ooafooloo; teców.
Scour (to cleanse). Holo-holo.
Scraggy (lean; thin). Tootooe.
Scrape. Vow; vow-vow.
Scratch. Macohi.
Scream. Caicaga.
Screen (to shelter). Booi-booi; (a screen) tattów.
Scrotum. Laho.
Scrub (to rub). Holo-holo.
Scull (cranium). Ooloo boco.
Scum (froth). Coa.
Sea. Tahi; (the wide ocean) mooana.
Sea-gull. Gnong-o.
Seal (phoca). Oome.
Seaman. Toty'.
Sea-engagement. Vebaca.
Sea-shore. Matta he tahi.
Sea-sickness (excessive nausea). Loa-loa; (actual vomiting) looa.
Sea-weed. Limoo.
Seam (suture). Tooianga.
Sear (to burn; to scorch). Toótoo: (dry) moa-moa.
Search (to seek after). Goomi.
Season (time, period). Lolotonga.
Seat (a sitting place). Nofoanga; (to cause any one to sit) fucca-nofo.
Second. He ooa.
Secret (hidden) Foofoó; (to secrete) the same.
Secure (safe). Mow; (to secure) fucca mow.
See (to behold). Mamata; ilaw.
Seed (of plants). Toonga; (of animals) hi; vata.
Seek. Goomi.
Seem (to appear). Beha.
Seine (a net). Cobenga.
Seize (to grasp hold of). Booge; (to arrest) the same.
Seldom. Tai fa; i. e. not much.
Select (to choose). Fili-fili.
Sell (to barter). Fuccatów.
Semen of animals. Hi; vata.
Send. Ave.
Sense (the mind, the rational perception). Loto.
Sentiment (opinion). Loto.
Sentinel (a guard). Leo.
Separate (to divide). Vahe.
Sepulchre (a tomb). Fytoca; taua.
Serious (sad and thoughtful). Manatou.

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104 Servant (female ——). Cownanga.
Servile. Matta-matta-tooa.
Set (the sun sets). Gooa hifo he láá.
Settle (to fix). Nofo.
Settlement (place of abode). Nofoanga.
Seven. Fitoo.
Seventeen. Ongofooloo ma fitoo.
Seventy. Fitoo ougofooloo.
Sever (to divide by force). Toótoó.
Several. Labi.
Severe (painful). Mamahi; severely) mamahiange; (harsh) tai ofa.
Sew. Tooi.
Shabby (of mean appearance). Matta-matta tooa; (shabbily) matta-matta tooaange.
Shaddock. Moli.
Shade (a shadow). Maloo; (to put in the shade) fucca maloo; (shady) maloo-maloo.
Shaft (an arrow). Caho; guahów.
Shaggy. Fooloo-fooloo.
Shake. Looloo looloo.
Shall (sign of the future). Te.
Shallow (not deep). Mamaha.
Sham. Lohi.
Shame. Ma; (shameless) tai ma.
Shape (form, figure). Chino.
Share (portion). Inachi.
—— (to portion out). Toofa; (a part, or portion) inachi.
Share-bone (os pubis). Pali.
Shark. Anga.
Sharp. Machila; (to sharpen) fucca matta; fucca machila.
Shatter. Ly'igi.
Shave. Tele; i. e. to scrape.
She. Ia.
Shed tears. Tangi.
Shelf (a board to put things on). Fata; (a shallow) maha-maha.
Shell. Gnedji.
Shellfish. Fagnawta.
Shelter. Booloo-booloo.
Shew (to display). Fucca ha.
Shine. Guignila.
Ship. Vaca papalangi; (to load a ship, or canoe) foca vaca.
Shipboard. Gi vaca.
Shiver (to shake, or tremble). Tetetete; (to break) fachi.
Shoe (or sandal). Toboo váë.
Shoot (as with a bow or gun). Fanna; (vegetable ——) hooli.
Shore (beach). Matta he tahi.
Short. Nónó; (to shorten) fucca nónó; (shortly) vave-ange.
Shot (bullet). Macca fanna-tangata; (cannon ball) macca fanna-fonnooa.
Shoulder. Ooma.
Shout. Calanga.
Shower (a fall of rain). Ooha; (showery; rainy) oohaia.
Shriek (to scream). Calanga.
Shrub (plants in general; wood). Foo aców.
Shut. Tabooni.
Shy (bashful). Ma.
Sick. Same as sickness.
Sickness. Booloohi, tenga-tangi, mahagi: when Tooitonga is ill, they say he is *booloohi*: when any other chief is ill, they say he is *tenga tangi*: when any one not a chief is ill, they say he is *mahagi*. The word booloohi is confined solely to Tooitonga.
Sicken. Fucca mahagi.
Side (the side of the body). Vaca vaca: (the side of any thing, as a box or house) botoo.
Siege (to besiege). Capa.
Sight (faculty of). Mamata.
Sign (token; omen). Mana; (a mark) ilonga.
Signal (indication). Fucca ilonga; (remarkable) fy gebe.
Signify. Behe.
Silent. Longo-longo.
Silly. Vale.
Similar. Tattów.
Simple (not complex). Gnofooa; (easy to do) fy gnofooa.
Since (after that time). Taloo: mooi-mooi-ange. (If) capów.
Sincere. Moóni.
Sinew. Calava.
Sinewy (strong). Malohi.
Sing. Hiva.
Singe (to scorch). Hoonoo; hoonoohoonoo.
Single (alone). Taha be; (if speaking of a person) toca taha be; (unmarried) tai ohana.
Singular (uncommon). Fy gebe; (only one) taha-be.
Sink. Gnolo hifo; i. e. lost, or disappeared down.
Sip. Inoo fucca chi-chi.
Sister. Tooa-fafine.
Sit. Nofo; (sit as men do, cross-

legged) fuccatane; (as women do, with the legs doubled up on one side) fäite.
Situation. Anga.
Six. Ono.
Sixteen. Ongofooloo ma ono.
Sixty. Ono ongofooloo.
Size (dimensions). Fooa; chino.
Sizy (glutinous). Bigi-bigi.
Skilful. Boto.
Skin. Gili; (to pull or strip off the skin) fohi.
Skinny (thin). Tootooe.
Skip (to miss). Halla; (to leap) hobo.
Skirmishing-party (an advanced party to bring on the engagement, by encouraging the enemy forward); *fucca haw-tow*, from *fucca how he tow*; i. e. make come the battle.
Skirt (edge). Matta.
Skittish (startlish). Mánavahé gnofooa.
Skreen (to shelter). Booi booi; (a skreen) tattów.
Skulk (to hide). Toi-toi.
Sky. Langi.
Slack (loose). Movete; tai mow.
Slander. Fucca covi.
Slap (to strike with the open hand). Chibi.
Slave (a prisoner of war). Boboola.
Slaughter. Foo mate.
Slay. Ta mate.
Sleek (smooth). Molle-molle.
Sleep. Mohe.
Sleepiness. Fia mohe; (sleepy; to nod with sleep) tooli mohe.
Sleepless. Tai mohe.
Slender (small, thin). Tootooe; chino chi.
Slice. Tootanga.
Slide (to slip). Heke-heke.
Slight (small, insignificant). Momoi; chi.
Slightly (a little; in a small degree). Fucca chi-chi.
Slim. Chino chi; tootooe.
Sling. Macca ta; (to throw with a sling) the same.
Slip (to slide accidentally). Taw; heke.
Slippery. Heke-heke.
Slit. Ava.
Sloppy (wet). Vicoo.
Slothful. Fucca bico bico; fucca bibico.
Sloughy. Gelea.
Slow. Totoca.
Sluggish. Bibico.
Slumber. Mohe.
Small. Chi; oohigi: the latter word applied chiefly to the young of animals.
Smart (brisk). Vave; (in dress) teoo; (to be painful) mamahi.
Smash. Ly'igi.
Smear (to bedaub). Pani.
Smell (to smell; the act of smelling; to give out a good smell). Nanamoo: (to give out a bad smell; to stink; a stink) namooá; (to smell either well or badly) namoo; (smell of flowers) namoo cacala.
Smile. Cata.
Smite (to strike). Ta.
Smoke. Ahoo.
Smooth. Molle-molle.
Smutty (black, dirty). Pani ooli.
Snake (they have no land snakes; a water snake is) toge.
Snap (with the fingers). Fichi.
Snare (to entrap). Hele; (a trap or gin of any sort) the same.
Snarl (—— like a dog). Caló.
Snatch. Hamoochi.
Sneeze. Mafatooa.
Snore. Tangooloo.
Snout (the nose of any animal). Ihoo.
Snug (concealed). Toi-toi; foofoó.
So (in like manner). Bebe.
Soak (to steep in water). Fucca vy.
Soap. Coa papalangi.
Soar (to fly aloft). Boona gi aloonga.
Sob. Fetatangi.
Sociable. Fucca cow-tangata; anga lillé.
Soft. Moloo; (to soften) fucca moloo.
Softly (quietly). Longo-longoange; (slowly) totocaange.
Soil (earth, mould). Gele-gele; (to stain or dirty) fucca ooli.
Sole (of the foot). Tooboo väë; afi väë.
Sole (only). Taha be.
Solicit (to beg, to request). Cawle; (to entreat with earnestness) boo.
Solid (firm, hard). Fefeca.
Solitary (living alone). Nofo fucca-taha.
Solve (to define). Fucca mao.
Some. Nihi; nga.

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Son. Foha.
Song. Hiva.
Songster. Jiena fa hiva. Jiena hiva.
Sonorous. Ongo-ongo.
Soon. Vave.
Soot. Ahoo; (sooty) ahooia.,
Soothe (with flattery). Laboo; vasia: (to quiet a child when crying) fucca ua.
Sord (grass-plot, turf). Moochië.
Sordid (covetous, stingy). Pepine; manoo-manoo.
Sore (painful). Mamahi; (sorely) mamahiange.
Sorrow. Loto mamafa.
Sort (to divide, to parcel out). Vahe.
Sovereign (the king). How.
Soul (the mind). Loto.
Sound (whole, healthy). Móoói; (noise, tone) ongo; (to measure depth) toco.
Soup (fish soup). Vy-hoo.
Sour (acid). Mahe-mahe; (sourly) mahi-mahiange.
Source. Tooboo-unga; (*tooboo*, to spring; *unga*, place).
South. Gi Tonga.
Sow (a female pig). Chinamanoo.
Sow (to plant). Taw.
Spacious (wide, extensive). Atá.
Spade (a sort of ——). Hoóö.
Spare (thin, lean). Tootooe; (one whose life is spared) fucca-möóhi.
Spark: (no other word than that for fire). *Afi.*
Sparkle (to glitter). Gnignila.
Speak. Lea; boa; low tala; behe.
Spear. Tao.
Speckled. Boole-boole.
Spectre (apparition, ghost, god, or supernatural being). Hotooa.
Speech (talk). Léä; (an harangue) malanga.
Speechless. Noa; tai fa lea.
Speed (speedy). Vave; (speedily) vaveange.
Spell (in the sense of the sea phrase, "to take a *spell* or turn at work"). Fetongi; (a kind of spell or charm) tatao.
Sperm. Hi.
Spew. Looa.
Spider. A'anga; hina.
Spill (also to pour). Lilingi.
Spin (to make revolve). Vilo.
Spine (the back bone). Houi-toua; (a thorn, prickle) talla; (spinous) talla-talla.
Spiral (curved). Tacca tacky'.
Spirit (God; ghost). Hotooa; (spirited, bold) toa; (spiritless) foi.
Spit (to eject saliva). Anon; (spittle) the same; (to expectorate by coughing) foola.
Spite. Fucca fachi.
Splash. Fucca-bibi.
Splay-foot. Ve-habe.
Spleen (spite, malice). Fucca fachi.
Splinter. Va aców.
Split (to divide). Fahé-fahe.
Spoil (to plunder). Vete; (to injure) mowmow.
Sponge. Cana.
Sport (to sport in a playful way). Fucca va.
Sportful (sportive). Houa.
Spot (place). Botoo.
Spouse. Ohana.
Sprain. Fachi.
Spray (—— of the sea). Coa.
Spread (to extend, cover over). Foli; foffolla.
Sprig. Va aców.
Spright (a spirit, an apparition). Hotooa.
Spring (to grow). Tooboo; (to jump) hobo.
Springe (to catch with a noose). Heie.
Sprout. Tooboo.
Spue. Looa.
Spume (froth). Coa; (to spume) fucca coa.
Spurious (counterfeit). Lohi.
Spurn (to kick). Aca.
Sputter (to spit something out). Anoo.
Spy (to discover). Haw; (to espy land at a distance) gite.
Squab (short). Boogoo boogoo.
Squall (to scream). Calanga; (a sudden wind) towfa; (squally) havili.
Squat (—— on the haunches). Chike.
Squeak. Gi.
Squeeze (to press). Lolomi; (to wring out) tow.
Squint. Tepa.
Stab (to pierce). Hoca.
Stable (fixed). Mow.
Staff (also a short pike). Toco-toco.
Stagnant. Too mow.

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Stain (a mark). Ilonga; (to die) toogoo.
Stake (a post). Bo; (to pledge for a wager) boota; (a pledge) fucca ky.
Stale (old, long kept). Motooa; tai foo-o.
Stalk (a stem). Cow.
Stand (to be on the feet). Too: (stand, a standing place) tooanga; toonga; (standing, fixed) nofo mow.
Star (either a fixed star or planet). Fetoó.
Starboard. Gi hamma.
Stare. Jio.
Startle (also to start). Fucca lelle möoói.
Starve (to death). Mate he honge.
Starvation (famine). Honge.
State (condition). Nofo.
Stately (as a man of superior rank). Matta-matta egi.
Stationary (fixed). Mow.
Stave (to break). Fetchi.
Stay (to remain). Nofo.
Stedfast. Mow.
Steal. Kyhá.
Steam. Cocoho.
Steep (to soak in water). Fucca vy.
Steer. Oulli.
Stem. Cow.
Stench. Eho; elo.
Step (gait). Tebi; (footstep) llonga váe; (to tread) too.
Steril (barren, uncultivated). Tai mbooi.
Stern (in look). Matta matta ita; (of a navigating vessel) tow mooli.
Sternly. Matta matta itaánge.
Sternum. Hoai futa fata.
Stick. Va aców.
Stick (to adhere). Bigi bigi.
Sticky. Bigi bigi.
Stiff. Fefeca.
Still (to quiet). Fucca longo longo.
Still (quiet). Longo longo; (yet) ge.
Stillborn. Fanów mate; i. e. born dead.
Sting. Oo-oo.
Stinginess. Pepine.
Stingray (a fish so called). Fy.
Stingy. Pepine.
Stink. Eho; elo.
Stir (to move, to bustle). Gnaooe.
Stitch (to sew). Tooi.
Stock (to lay in store). Faooagi.
Stomach. Gete.
Stone. Macca; (stony) macca-macca; máccaía.
Stool (to sit on). Heca-anga; (evacuation) táë.
Stoop. Boonó.
Stop (to hinder). Táäfi; (to cease) toogoo; mow; (to stop up) booboonoo.
Stopple (any sort of cork). Oomochi.
Storehouse. Felleoco.
Storm (a tempest). A'fa.
Story (a tale). Fananga; talanoa.
Stoutly. Malohiange.
Stout (strong, powerful). Malohi; (stoutly) malohiange.
Stow (to pack, or lay in order). Fuoogi.
Straddle. Heca.
Straggle (to stray, to wander). Héĕ.
Straight (not crooked; direct). Totonoo.
Straighten (to make straight). Fucca totonoo.
Strain (to squeeze out, as cava, &c.) Tattów; (style of speaking) leo; (to pull tight) faló; (to make an effort) foote.
Strait (narrow). Low chi; (of the sea) ava.
Strand (the verge or shore of the sea). Matta he tahi.
Strand (to run aground). Fucca toca.
Strange (uncommon). Gebe; (foreign) moofi.
Stranger (a foreigner). Moofi.
Strangle. Nawgia.
Strangury. Tai fa mimi; mimi mamahi.
Stratagem. The word for this is forgotten.
Stray. Héĕ.
Stream (running water). Vy tafe.
Streamer (a flag). Fooga.
Streight (a narrow passage). Ava.
Strength (also strenuous). Malohi; (strengthen) fucca malohi.
Stretch (to draw out). Faló.
Strew. Fucca fele.
Strife. Gbe.
Strike. Ta.
String (twine, thread). Filo; (to string as beads, &c.) tooi; (string of a bow) ooca; (to string a bow) teca he aców fanna.
Strip. Fucca telefooa; vete.

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Stripling (a youth). Tama.
Strive (with muscular energy). Foote; (mildly; or with mental energy) ahi ahi.
Stroke (a blow). Ta; (to rub) mili.
Stroll (to wander). Héë.
Strong. Malohi; (strongly) malohiange.
Struggle. Foote.
Stubborn. Pagnatá.
Stumble (to trip up in walking). Toogia.
Stump (of a tree). Tefito aców.
Stupendous. Fucca mánavabé; fygehe.
Stupid. Loto vale.
Sturdy (hard, strong). Fefeca; malohi.
Sty (a pig-sty). Lotoa booaca; from *lotoa*, a fenced place, and *booaca*, a hog.
Style (to name). Fucca hingoa.
Subject (liable to). Fa.
Sublunary. Mama.
Subsequently. Mooi-mooi-ange.
Subside (to become tranquil). Toogoo; hili.
Subsidy (a tax). Fatongia.
Subsist. Möoói.
Substantial (real). Möóni.
Subtle (cunning). Matta boto.
Succeed (to prosper). Móoonoo.
Successful (fortunate). Monooia.
Such (in like manner). Behe.
Suck. Michi.
Suckle. Fucca hooboo.
Sudden. Foki fa; (sudden death) fooa möoói fia; i. e. entire life want.
Sudorific. Fucca cacava.
Suet (of a pig). Ale.
Suffer (to allow). Toogoo; (to bear) catagi.
Suffice (to be enough). Lahi fow.
Sufficient. Lahi.
Sufficiency. Lahi.
Sugar-cane. Taw.
Suit (to accord with). Ala; alla.
Suitable (fit). Ala; fucca tattów.
Suite (attendants). Cow tacanga.
Sulky. Matta ita; matta lili.
Sully (in a physical sense). Fucca ooli.
Sultry. Boobooha.
Sum (to count). Low.
Sumless (not to be counted). Tai fa low.
Summit (of a mountain, &c.) *Foonga.*
Sun. Láä.
Sunburnt. Gnano.
Sundry (many). Lahi.
Sunless. Tai láä; maloo.
Sunny; sunshine; sunshiny. Láä.
Sunrise. Hengi-hengi.
Sunset. Ifi-afi; from *ifi*, to blow, and *afi*, fire; because in the evening hot embers are brought into the house from which torches are lighted by blowing.
Superfluity. Tóë.
Superfluous. Tai áoonga.
Superintend. Vacca vacky'.
Supernatural. Fucca hotooa.
Supine (indolent). Fucca bico bico; (lying with the face upwards) tocoto fucca focóhági.
Supinely (indolently). Fucca bico bicoange.
Supper (a meal in the evening). Ky fucca ifi-afi.
Supple (pliable) Moloo.
Supplicate. Hoo; tangi; cawle.
Suppose. Behe.
Suppress. Lolomi; táäfi.
Suppurate. Bela.
Supreme. Tow gi langi; i. e. reaching to the sky.
Sure (certain). Tai halla.
Surfeit (an overcharge of food). Lófa.
Surge (a swelling sea; a surf). Gnaloo.
Surly. Loto ita.
Surplus. Tóë.
Surprise (to astonish). Fucca lelle möoói.
Surprising. Fy gehe.
Surround. Foli.
Suspect. Mahalo.
Suspend (to hang). Tówtów; (to put off) lolomi; táäfi.
Suspicious. Mahalo-halo.
Sustain (to bear; to endure). Catagi.
Sustenance (food). Mea ky.
Swagger (to bully). Fucca boola matta.
Swallow (a bird). Beca-beca; (to ingurgitate) folo.
Swamp (watery ground). Ano.
Sward (green turf). Moochie.
Sway (to direct). Boole.
Swear (to declare upon oath). Fooa cava.
Sweat. Cacava; (sweaty) cacavaia.

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Sweep (with a broom). Taffi-taffi.
Sweepings (rubbish; dirt). Awta awta.
Sweet. Hoóö melie.
Sweeten. Fucca hoóö melie.
Sweetheart. Feáooági.
Swell. Booboola; foofoola; (a swelling) the same.
Sweltry (sultry). Boobooha.
Swelter (to be uncomfortable with heat). Fucca boobooha.
Swerve (to wander). Héë.
Swift. Vave; (swiftly) vaveange.
Swim. Cacców; (to float, as inert matter) téë-téë.
Swine. Booaca.
Swing. Cave-cave.
Swinish. Fucca booaca: this word also means on *all fours*.
Swoon. Fooa móoöi fia.
Sword. Hele ta.
Sycophantic. Lalaboo; vasia.
Symmetry (harmony of form). Chino lillé.
Symptom. Ilonga.

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Tabefy (to waste away by disease). Fucca tootooe he momoco.
Tabid. Tootooe he momoco.
Tacit. Lolongo.
Tacitly. Longo longoange.
Tack (to put about ship). Higgi la; (a small nail) oohigi fiö.
Tackle (the rigging of a canoe, &c.) Cow mya.
Tail. Igoo; mooi.
Taint (to corrupt; to infect as flesh, &c.) Fucca elo.
Take (to appropriate, or seize by violence, or power of authority). Faoo; (to accept) toogoo; (—a prisoner) mow he buboola; (take care!) vacky'!
Tale (a relation; a narrative). Talanoa.
Talk. Léä.
Talkative. Gnoutoo low; fa léä.
Tall. Loa-loa; loloa; (tallness) the same.
Tallow (fat). Gnaco.
Tally (to coincide). Fucca taha; fucca tattów.
Tame. Lalata; (to tame) fucca lalata.
Tangle (as string, rope, &c.) Fucca fihi.
Tantamount. Tattów.
Tardy (slow). Totoca; (tardily) totócaánge.
Tarnish (to soil; to sully). Fucca ooli.
Tarry. Nofo; tatali.
Tart (sour). Mahe-mahe; (tartly) mahe-maheange.
Task (duty or work to be done for the purpose of discharging a tax or impost). Fatongia.
Taste (flavour). Hoóö; (to taste) ky.
Tatter (to tear). Maháihái.
Tattle. Low noa; low bisi.
Tawny. Mello-mello.
Tax. Fatongia.
Teach (also to learn). Aco.
Tear (water from the eye). Tooloo he matta; (to rend in pieces) maháihái.
Tearful (weeping). Tángi.
Teat. Hoohoo.
Teaze (to importune and plague). Fucca fioo; (don't tease me) óooa tegger fucca fioo.
Techy (peevish; fretful). Matta tangi.
Tedious. Fucca bibico; (tediously) fucca bibicoange; (slow) toóy'.
Teem (to bring forth young). Fánów.
Teemful (pregnant). Fetama.
Teemless (steril, as a female). Taï fanów; (barren, as land) tai möoói.
Teeth. Cow-nifo.
Telescope. Mea fucca áta.
Tell (to say). Low; tala; (to count) low.
Temper (disposition of mind). Loto; anga.
Tempest. A'fâ.
Tempestuous (windy). Havili vili.
Temple (consecrated house). Fallo fucca egi.
Ten. Ougofooloo; ooloo.
Tenacity (stiffness in opinion). Gigihi.
Tend (to guard). Feáoo.
Tender (easily pained; also much subject to accidental wounds). Bele-bele gnedji.
Tender-hearted. Loto lillé: *loto*, mind, or disposition; *lillé*, good.

Tendinous (strong; sinewy). Malohi.

Tendon. Calava: this word also means a vein, or artery.

Tenth. He ongofooloo.

Term (to name). Fucca hingoa; (a term, or name) hingoa.

Termination (leaving off, or end, in a moral sense; as, the termination of our happiness or misery; also the act of leaving off, or finishing any work or labour). Hilianga; tougooanga.

——————(an end; boundary, &c.) Matta; maoo.

Termless (boundless). Tai maoo.

Terrible. Fucca mánavahé; fucca mánavachí; fucca lelle möoói.

Territory. Fonooa.

Terror. Mánavahé; mánavachí.

Testicle Foi laho.

Tetter (a pimple). Fooa fooa.

Than. Gi; gia; giate: (the latter is only used before pronouns; gia before proper names; and gi before nouns).

Thank (to give thanks). Fucca fetai.

That (demonst. pron.) Cöéna; äéna.

Thatch. Ato.

The (the article). He.

Thee. Acóy; coy.

Theft. Kyhá.

Their. Now.

Themselves. Ginówooa-be; ginówtóloo-be.

Then (whilst; during the time). Lolotonga; (next after that) bea.

Thence (from that place). Me hena.

There. Gi-hena; gi-ai.

Thereabout (near that place). Ofiange gihé.

Therefore. Leva.

These. Coéni.

They. Gi nów ooa; gi nówtóloo.

Thick (in bulk). Matoloo.

Thicken. Fucca matoloo.

Thicket. Vaoo.

Thief. Jiéna kyhá.

Thieve. Kyhá; (thievish) fa kyhá.

Thigh. Tenga.

Thin (lean). Tootoóë; (slender, as applied to boards, cloth, &c. implying the proximity of the opposed surfaces) manifi; manifi-nifi.

Thine. Ho.

Thing. Mea; (things, affairs, business, &c.) mea.

Think. Manatoo.

Thinly. Manifi-nifiange.

Third. Toloo.

Thirst. Fia inoo; (thirsty) the same.

Thirteen. Ongofooloo ma toloo.

Thirty. Toloo ongofooloo.

This. Coéni.

Thither. Gihena.

Thorax (the front part of, or breast). Fatafata.

Thorn. Talla; (thorny) talläia.

Thorough (entire; whole). Cotoa.

Though. No proper word for.

Thought (idea, opinion). Loto.

Thoughtful. Manatoo.

Thoughtless. Tai manatoo.

Thousand. Afe.

Thread (small line or string). Filo; (to thread, as a needle) tooi.

Three. Toloo.

Three score. Toloo guaców; toloo ongofooloo.

Threshold (a door). Matapá.

Thrifty. Fucca motooa tangata.

Thrive (to grow, as a plant, or animal). Möoói.

Throat (the neck). Gia.

Throb (to palpitate). Patoó.

Throttle (the windpipe). Monga.

Through (from end to end). Achi.

Throw (to throw with force, as a ball or stone). Lichi; (to throw, or lanch a spear) velo; (to throw, or pitch any thing heavy) tolo.

Thrust (to stab). Hoea; (a stab) the same.

Thumb. Motooa nima.

Thump (to beat). Ta.

Thunder. Mana.

Thus (in this manner). Behe.

Thy. Ho.

Thyroid (cartilage of the throat, or Pomum Adami). Monga.

Tickle. Maenne-enne; (ticklish) maenne gnofooa.

Tidings. Ongo.

Tie (in a knot). Naw; (to fasten) fucca mow; (to fasten, or tie, by winding the rope round; to seize, in the sea phrase) lalava.

Tight. Mow.

Til (to cultivate the land). Hoóo; gnooe; (until) óooa.

Timber. Aców; (to hew timber) ta aców; taänga.

Time. No word for: (during that time; whilst) lolotonga.

Timid (timorous). Mánavahé gnofooa.

Tincture (to dye). Toogoo.

Tiny (little). Momoi; igi; chi.

Tip. Mooi.

Tire (to fatigue). Fucca hela; fucca bibico; (tiresome) fucca bibicoange.

Titillate (to tickle). Fucca mäénne; (titillation) mäénne; maenneenne.

Title (a name). Hingoa; (to name) fucca hingoa.

Tittle-tattle (to talk idly.) Low bisi.

To. Gi; gia; giate: (the first is used before nouns in general; the second before proper names; the third before pronouns).

Toe. Cow-váë.

Together. Fucca taha.

Toil (to labour). Gnaoóe.

Token (a mark, or sign). Ilonga.

Tomb. Fytoca.

To-morrow. Abongi-bongi.

To-night. Any'.

Tongue. Elelo.

Too (in excess). Fow; (it is large enough, or too large) gooa lahi fow.

Tooth. Nifo.

Tooth-ache. Nifo manoo.

Toothless Nifo-coo.

Top (summit; surface). Foonga.

Topsy-turvy. Filihi.

Torch. Mama.

Torment (pain). Mamahi; (to torment, or give pain) fucca mamahi.

Torrid (burning). Vela.

Tortoise (sea). Funoo coloa; (*fonoo*, turtle; *coloa*, valuable).

Tortoise-shell. Oono.

Tortuosity (variously turned, or twisted). Miaw-i.

Total. Cotoa: applied either to singular or plural nouns, in relation to mass, bulk, or entire quantity.

Touch (to touch). Fa-fa; (touchy) Ita gnofooa; loto ita.

Tough (hard; stiff). Fefeca.

Tow (to draw forward by a rope). Toho

Towards. My; atoo; angi: one of these three words is used, accordingly, as the meaning is towards the first, second, or third person; as, *how my*, come towards me; *teeu aloo atoo*, I will go towards you; *aloo angi*, go towards him: *gi, gia, giate*, are also used for *towards*: see **gi**.

Towel (a piece of cloth to wipe on). Holo.

Town (a place with many houses, where the chiefs and their attendants principally reside). Mooa.

Trace (to mark out). Fucca ilonga.

Track (path). Halla.

Trackless (pathless). Tai halla.

Trade (traffic). Fuccatów.

Traduce (to misrepresent). Fucca covi.

Train (to bring up). Fafanga.

Tranquil (quiet; still). Lolongo; longo-longo.

Transact (to do). Fy; (transactions, deeds, events) fygua mea.

Transparent. Ata.

Transport (to convey). Ave.

Trap (to ensnare). Hele.

Trash (worthless things). Mea tai aoonga.

Travail (labour; parturition). Fáële.

Travel (by land). Fononga; (by sea) felów.

Traverse (crosswise). Fucca fetówlagi.

Tread. Too.

Treasure. Coloa.

Tree. Foo aców: this expression is applicable to any plant or vegetable.

Tremble (to shake). Tetemi; tetetete.

Tremendous (dreadful). Fucca mánavahé.

Tremulous (trembling). Tetemi; tete-tete.

Trench (a ditch). Gele.

Tribute (a tax). Fatongia.

Trip (to stumble). Toogia.

Tripe (entrails). Guáców.

Trivial. Noa.

Trouble (labour, difficulty). Fygnatá.

Trough (also a bowl of any kind). Goomete.

Truce. Fucca lillé.

Truck (to traffic). Fuccatów.

True. Möóni; (truly) möóniange.

Trundle (to roll, or bowl along). Teca.

Trunk (the body of any thing). Chino.

Truth. Möóni.

Try. Ahi-ahi.

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104 Tuberous (warty; knotty). Toonga.
Tuck up (as one's dress). Hico.
Tuft (of hair). Tobe.
Tug (to pull, or drag with force). Toho.
Tumble (to fall). Taw.
Tumefy (to swell). Foofoola; booboola.
Tumid (swelled). Foola.
Tumult (a riot; a quarrel). Ghe.
Turban. Fow.
Turmeric. Enga.
Turn (to turn round). Tafoki; (a spell or turn at work to relieve another) fetongi; (disposition) anga.
Turtle. Fonoo.
Tusk (a tooth). Nifo.
Twelve. Ongofooloo ma ooa.
Twenty. Ooa-fooloo; ooa ongofooloo. Vide *Teców*.
Twice. Ooa.
Twig. Va aców.
Twine (to twist). Tacky'; fi.
Twine (thread, &c.) Filo.
Twinge (to pinch). Low.
Twinkle (to wink). Gemo; (in the twinkling of an eye) he gemo.
Twirl (to spin round). Vilo.
Twist. Fi.
Twitch (to snatch). Hamoochi.
Twixt (between). Gi loto.
Two. Ooa; (twofold) ooa.
Tyrannical. }
Tyrannize. } Fucca malohi.
Tyrant. Tangata fucca malohi; tangata tai ofa.

V

Vacant (empty). Maha.
Vacation (leisure). Nofo noa.
Vagrant (wandering; unsettled). Tai nofo mow; fealoo-agi.
Vain (full of vanity). Fia-fia.
Vale (a valley). Loo-o.
Valetudinarian.. Vy-vy mahagi.
Valiant (valorous; brave). Toa.
Valley. Loóö.
Valuable. Mow guatá; i. e. difficult to be obtained: (valuables, riches) coloa.
Van (the front of an army). Mooa tow.
Vanish. Mawle.
Vanity (in exploit). Fia-fia; (in dress) toma; (in demeanour rather than in dress) low cow.
Vapour (fume; steam). Cocoho.
Variable (inconstant). Feálooági.
Variegated. Boole-boole.
Vassal. Tooa; ky fonnooa.
Vast. Lahi obito; fon lahi.
Vault (to leap). Hobo; boona.
Vaunt (to boast; to brag). Foota.
Veer (to turn about). Tafoki.
Veil (to cover the face). Booló; (a veil) booloo-booloo.
Vein. Calava; i. e. a blood-vessel, either artery or vein.
Velocity. Vave.
Venal (mercenary). Pepine; manoo manoo.
Vend. Fuccatów.
Venemous (deleterious). Fucca cawna.
Venery (desire of). Fia fēichi.
Venge (to revenge). Sowia.
Venom. Mea fucca cawna.
Vent (a hole). Ava.
Ventilate (to fan). Alo-alo.
Veracity. Möóni.
Verge (the edge). Matta.
Verify. Fucca möóni.
Verily. Möóniange.
Veritable. Möóni.
Verity. Möóni.
Verse. Tääng a.
Very. Obito.
Vessel (ship, boat, canoe). Vaca; (a pot or vase) goolo.
Vestige (a mark; a sign). Ilonga.
Vestment. Vala; teoo.
Veteran (an old warrior). Motooa toa.
Vex (to make angry). Fucca ita; (vexatious; troublesome) matta-oochi.
Vibrate. Tetemi: this word also means, to shiver or shake.
Victory. No direct word for; (victorious, strong) malohi.
Victuals. Mea-ky: *mea*, things, *ky*, to eat.
View (to examine; to see). Mamata; vacky'; (a prospect) mamata.
Vigilant. Fa leo.
Vigorous. Malohi.
Vigour. Malohi.
Vile (filthy). Fucca lia lia; (mean) matta-matta tooa.
Vilify (to defame). Fucca covi.

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Vindictive (revengeful). Fucca fachi-fachi.
Violate (to ravish). Tawgia.
Violence (strength, power, force). Malohi; (violent) the same.
Virgin (a maid). Tahine.
Visage (countenance). Matta; fofonga.
Viscerate. Fucca gnaców.
Viscous. Bigi-bigi.
Visible. Iloa gnofooa; i. e. easy to be seen.
Vision (a dream). Michi.
Vizard (a mask). Booló.
Vociferous. Langoa.
Voice. Leu.
Void (empty). Maha; (void of; not having) tai.
Volcano. Alofia.
Voluntary. Fy teliha.
Vomit. Looa.
Voracious. Hoóö ky.
Vow. Fooa cava; tangi móöni.
Voyage. Felów.
Vulgar. Fucca tooa.

U.

Ugly (in countenance). Matta gehe; matta fucca lia-lia.
Ulcer. Palla.
Ultimate. Mooi obito; mooiange.
Unabashed. Tai ma.
Unable. Tai fa.
Unaccustomed. Tai fa.
Unanimous. Loto fucca taha.
Unawed. Tai mánavachi; tai mánavahé.
Unattended. Tocca taha be.
Unbecoming. Tai ala; tai gnale.
Unbind. Vete.
Unceasing. Tai toogoo.
Uncertain. Halla.
Uncircumcised. Oole co.
Uncle. Tooachina.
Unclean (dirty). Tai ma.
Unclose (to open). Taw.
Unclothe. Vete.
Unclouded sky. Langi ma.
Uncommon. Fy-gehe.
Uncover. Fucca ha.
Unctuous (greasy with fat). Gnaco.
Uncultivated (as land). Tai gnóoocia; váooa.
Undaunted. Tai mánavachi; tai mánavahé.
Under. Gi lalo; (undermost) gi lalo obito.
Underneath. Gi lalo.
Understand. Iloa.
Undesigning (true, faithful). Möóni.
Undo (to take to pieces, to unfasten). Vete; (undone, loose) vete.
Undress. Vete he vala.
Unequal. Tai tattów.
Unerring. Tai halla.
Uneven (not level, rough). Tai mollemolle; papata.
Unexhausted. Tai ochi; i. e. not ended: tai-maha; i. e. unemptied.
Unfasten. Vete.
Unfatigued. Tai hela.
Unfeigned. Mŏóni.
Unfit. Tai ala.
Unfledged. Tai fooloo-fooloo.
Unfold (to spread out, as *gnatōo*, &c.) Fofolla; (to expound) fucca maoo.
Unforbidden. Gnofooa.
Unfortunate. Maláia; (liable to trifling accidents) bela-bela-gnedji.
Unfrequent. Gehe.
Unfriendly. Anga covi.
Unfruitful. Tai fooa.
Unfurl. Vete.
Ungathered. Tai toli.
Ungenerous. Pepine.
Unhappy. Tai lata.
Unhealthy. Mahagi.
Unheard. Tai ongo.
Uniform (alike). Tattów.
Uninhabited. Tai caký.
Unjointed (dislocated). Fachi.
Union. Fucca taha.
Unite. Fucca taha.
Unkind. Anga covi.
Unknown. Tai ilaw.
Unlawful. Tâboo.
Unless. Ca iký.
Unlike (dissimilar). Tai tattŏw.
Unloose. Vete.
Unlucky. Maláia.
Unmanly. Tai fucca tangata.
Unmarried. Tácabé; (applied only to females).
Unmeet (unfit, unsuitable). Tai alla.
Unmerciful. Tai ofa.
Unmoved (firm; fixt). Mow.
Unnecessary (useless). Tai áoonga.
Unnumbered. Tai low.
Unobstructed. Tai táäfi.
Unobtained. Tai mow.
Unpainful. Tai mamahi.

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104 **Unperceived.** Tai iloa.
Unpropitious. Tai monooia; malá a.
Unravel. Fucca maoo.
Unrelenting. Tai ofa.
Unripe. Mooí; tai momoho.
Unrol. Vete.
Unroot. Tääġi.
Unsafe. Tai mow.
Unseemly (disagreeable to the sight). Fucca lia lia.
Unseen. Tai ilaw.
Unseparated (together). Fucca taha.
Unserviceable. Tai áoonga.
Unskilful. Tai boto.
Unspoiled (not plundered). Tai vete; (not damaged) tai mówmów.
Unstable (inconstant). Feálooági; tai mow.
Unsteadfast (not fixed). Tai mow.
Unsuitable. Tai ala; tai tattow; tai gnale.
Unauspicious. Tai mahalo.
Untangle. Vete; fucca maoo.
Unterrified. Tai mánavahé; tai mánavachí.
Untie. Vete.
Until. Ca.
Untilled. Tai hoöö; váoon.
Unto. Gi; gia; giate. (See *Gi*).
Untrue. Lohi; tai möóni; (untruth) lohi.
Unuseful. Tai áoonga.
Unusual. Gehe.
Unwashed. Tai foofooloo; tai palootoo.
Unwilling. Pagnatá.
Up. Hagi; (upper) aloonga-agi; gi aloonga.
Upbraid (to chastise, to rebuke). Tow téä.
Upon. Gi foouga.
Upright (erect). Too tonoo; foccatoó.
Upside down. Filihí.
Upwards. Gi alonga-agi.
Urethra. Matta he oole.
Urine. Mimi.
Us (dual number). Gimówooa; gitówooa; (plural) gimówtóloo; gitowtoloo.
Useless. Tai áoonga.
Utility. A'oonga; (of what use is it) coehá enne áoonga.
Utter (to speak). Lea.
Utterly (wholly). Cotoa be.

W.

Waddle. Aloo fucca tetemi.
Wade. Anoo.
Waft (to beckon). Taloo.
Wage (to make war). Tow.
Wager. Boota; (to lay a wager) Fucca boota; fuccatów.
Wail. Tangi: the general word used for weeping and lamenting.
Waist. Chino.
Wait (to wait for). Tatali; (wait a little!) mawquaw!
Wake (to cease to sleep). A'ä; (to rouse from sleep) fucca áä.
Wakeful. Leo.
Waken. Fucca áä.
Walk. Eva.
Wan (pale). Matta téä.
Wander. Hée.
Wane (to get less). Fucca chi.
Want. Fia; (I want) gooa te fia; (deficiency) ge chi.
War. Tow.
Ward (to fend off). Cálo.
Warily. Fucca vacky'ánge.
Warm. Mafanoa; (warmth) the same.
Warrior. Tangata tow.
Wart. Toonga.
Wary (circumspect). Loto vaccavacky'.
Was, were, (sign of past tense). Na.
Wash. Foofooloo; palootoo; cowcow.
Waste. Mówmów.
Watch (to keep guard). Leo.
Watchful. Fa leo.
Water. Vy; (salt —) vy tahi; vy tawna; (fresh —) vy melie; (high —) hoco he tahi; (it is high water) gooa hoco he tahi; (it is low water) gooa maha he tahi.
Water-melon. Hina papalangi.
Watery. Vy.
Wave (a billow). Gnaloo; (to beckon) taloo.
Way (road). Halla; (in this way) behe.
Waylay. Tattaoo; tatao.
We. Gimówtóloo; gitówtóloo. (See the Grammar.)
Weak. Vy-vy; (to weaken) fucca vy-vy; (weakly) vy'-vy'ánge.
Weapon. Mea tow.
Wear (to use as clothing). Vala; (to wear away) motooa.

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Weary. Hela; bibico.
Weather, no word for: (a rainy day) aho oohaia; (a sunshiny hot day) aho láä; (a windy day) aho matangi, &c.
Weave. Lalanga.
Wed. Ohana.
Wedding (the mere ceremony). Táäne.
Weed. Muhooguo; (to weed) eboo; hoöö.
Weep. Tangi.
Weight. Mamafa; (weighty) mamafa; (weightily) mamafaange.
Welcome (interjection). Málo.
Well (for water). Lepa.
Well (in health). Möoói; (well done) malie.
West. Gi Fiji; i. e. towards Fiji.
Wet. Vicoo.
Whale. Tofoá.
What? Coihá? (what for; for what purpose) co-oomá.
Wheedle. Laboo.
Wheel (a). Teka; (to turn round) tacky'.
Whelp. Oohigi gooli.
When (during, whilst). Lolotonga; (when)? anifé?
Where. Gi-fé; i-fé.
Wherefore, why. Coehá.
Whet (to sharpen). Fucca matta.
Whether. Ca.
Whetstone. Fooanga.
Which. He fa.
While, whilst. Ca; cówcá; lolotonga.
Whimsical (odd, singular). Gebe; sesele.
Whimper. Tangi.
Whine. Tangi.
Whirl round. Milo.
Whisk. Fooe.
Whisper. Fafango.
Whistle. Maboo.
White. Hina-hina; tëä; (to whiten) fucca hina-hina; (whiteness) hina.
Whither. Gi-fé.
Whitish. Hina-hinaange.
Who. Cohai.
Whole (in bulk). Cotoa-be; foa-be; (in number) fooli-be.
Wholely. Cotoa.
Whose. Ahái.
Why. Coihäë; cöoomá.
Wicked. Loto covi.
Wide. A'tá.
Widen. Fucca áta.
Width. Low.
Wife. Ohana, also a husband.
Wild (uncultivated). Nofo vaoo; (undomesticated) tai lata.
Will (volition). Fy teliha; (to wish) fia; (ill-will) fucca fachi.
Willing. Pagnofooa.
Wilful (stubborn). Cano gnatá.
Win. Mow.
Wind (the). Matangi; (to roll up) tacky'.
Window. Toopa. (See this word).
Windpipe. Monga.
Windward. Matta he matangi.
Windy. Havili-vili.
Wing. Capaców.
Wink (accidental). Gemo; (to give the wink) camo.
Winnow (to fan). Alo alo.
Wipe. Holo-holo.
Wire. Filo oocummea; i. e. metallic thread.
Wise (wisdom). Loto boto.
Wish (to desire). Fia; holi.
With. Mo.
Wither. Mate.
Within. Gi loto.
Without (outside). Gi tooa.
Woman. Fafine.
Womanish. Fucca fafine.
Wonder (astonishment). Fucca lelle mooói.
Wood. Aców.
Word (no direct word for).
Work. Gnaoóe; gnóooe. (See these words).
Workman (any artificer). Toofoonga.
World. Máma.
Worldly. Mea máma.
Worm (the common earth-worm) Gele mootoo.
Worse. Coviange.
Worship (to pray to the gods). Lotoo; (to perform religious rites) fy he mea fucca egi.
Wound (in battle). Caffo; (a hurt from an ulcer, or accident) lavea.
Wrangle (to quarrel). Gbe.
Wrap. Fatoo fatoo.
Wrath. Lili, ita: (wrathful) loto ita; (wrathfully) liliange, itäange.
Wrathless. Tai ita.
Wreak (to revenge). Sowagi.
Wreath. Twinga.
Wreck (the canoe is wrecked). Gooa mate he vaca; i. e. is dead the canoe.

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Writhe (to distort or twist the body). Miaw-i.
Wrestle. Fungatooa.
Wrong. Halla.
Wring. Towtow.
Wrist (no direct word for).
Write. Tohi.
Wry. Bico.

Y.

Yam. Oofi.
Yawn. This word is forgotten.
Yawning (sleepiness). Fia mohe.
Yean (to bring forth young). Fanów.
Year. Tow.
Yell. Calanga; ioho.
Yellow. Mello: this word also implies light brown.
Yellowish. Mello-mello.
Yelp (like a dog). Caló.
Yes. Io.
Yesterday. Aniafi.
Yesternight. Anibó.
Yet. Ge; (not yet) tegichí.
Yield (to produce). Tooboo.
Yonder. Gi hena.
Yore. Gooa loa.
You. Mo; gimóoua; gimótúloo. (See the Grammar).
Young (youthful, not old). Mooi; (the offspring of any animal) oohigi.
Your. Ho.

TONGA WORDS OMITTED IN THE VOCABULARY.

Fucca fooky'. To beg yams for planting.
——-ghe. To contend; to quarrel.
Gihé. There; thereabout.
Gitówoóa. We; our. (See Grammar).
Heoo. To ward off; to avoid.
Mäăla. A field of yams.
Matta. Ripe: (a term applied chiefly to cocoa-nuts).

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ERRATA.

Grammar, second page„ line 20, for "*Ow* as in law," read "*Aw* as in law." Among the numerals„ in "70 *fito* ongofooloo," read "*fitoo*."

Vocabulary, Tonga and English. *Verb*. Chiodofa, for "chi atoo *ofa*," read "chi atoo *ofa*." *Verb*. Matta, for "matta-*gehed*," read "matta-*gehe*."

Vocabulary, English and Tonga. *Verb*. Coction, for "*mofana*," read "*mafanna*." *Verb*. Compatriot, for "*foonnou*," read "fonnooa." *Verb*. Finger, for "*tomoo*," read "*toohoo*."

THE END.

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113 Fijians OQ4

[For brief miscellaneous information on the Fijians, ca. 1806-1810, see OU9 Tonga File, 3: Mariner, Category 116, pp. 64-68 and 129-130.]

113, 609, 721, 757 Hawaiians OV5

[For information on the murder of Captain Cook by the Hawaiians see 3: Mariner, OU9 Tonga File, Category 116, pp. 61-64. For information on medical practices see the same source, pp. 231-234.]

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[For information on the manufacture and decoration of gnatoo, see Category 287, pp. 275-280.]

114

[For information on Mariner's voyage back to England, see category 116, pp. 55, and 64-71.]